WESTERN RECORDER.

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COMMUNICATIONS.

A number of clergymen, who in some respects have entertained different views of a prudential nature, relative to the subject of revivals, seem to have concurred in sending us the following communication. How far it may find a seasonable application in any towns in this portion of the country, we are not exactly prepared to say:—

For the Western Recorder.

FRIENDS AND PROMOTERS OF REVIVALS, LOOK AT THIS!!!

"We are not ignorant of Satan's devices."

The cause of God must not be sacrificed to compliment men. So say many good men and ministers, who are zealous and often very successful in promoting revivals. No proposition can be more self-evident. But what then? Why, say they, the feeble, the dull, those who are not filled with the Spirit, laymen or ministers, however fair their standing, must at all hazards be kept on the back ground in times of revival, lest they quench the fervour of devotion, and throw back the work of the Holy Spirit. Probably no sophism, whereby the devil foils the zealous, and manages to infuse a tincture of corroding acid into the cruise of the oil of salvation, is more specious or more pernicious than this. What, what, sir? You must be some cold hearted formalist, not yet initiated into the glowing and dauntless spirit of the nineteenth century. As to that it becomes me to speak with great reserve and modesty. However, the Lord has cast my lot amidst frequent revivals in various parts of the United States, during the last fifteen years, and has, I trust, in some instances, owned my worthless instrumentality in their promotion. "My heart's desire and prayer to God," on the subject of *existing revivals*, is, that they may extend more and more *rapidly*, until the knowledge of the Lord shall cover the earth. And now I am free to declare, that I have no more doubt that the above inference, from the axiom with which I set out, is one of Satan's devices, than I have whether I have any knowledge at all of any of his devices.

I will, in the present communication, take up the principle as it relates to the treatment of ministers by each other; believing that if correct views and practice can be preserved among the leaders, all will move on orderly and harmoniously in the subordinate ranks. I am willing to admit, that some who have felt themselves authorised, in protracted meetings and revivals, to reject the aid of their brethren, and to set them aside, their feelings and the danger of schisms notwithstanding, have been excellent, devoted men, whom the Lord delights to honour. But to their views on this *one* point, I must be allowed to enter a solemn and decided protest. The sweeping objection to this course is, that "*it is doing evil that good may come.*" It does so in two ways.

1. It is a violation of that ministerial parity which Christ himself has forever guaranteed to all his ambassadors. (Matt. xxiii, 8—12.) Who art thou that judgest another man's servant? Who art thou that assumest to thyself the sole power of ordination in the church of Christ? that clothest and unclothest, and *that without trial*, whomsoever thou wilt of thy Lord's ambassadors? Does this become a worm? an erring brother? a mere organ of clay, through whom Jehovah, in holy sovereignty, is pleased to speak, for his own sake, and not *at all* for *thine?*

"But," you say, "the man is cold and dead; will throw cold water; will come down like an incubus or iceberg upon the assembly. He will spread the chill of death, kill all good feeling at a blow, and send immortal spirits to perdition. I cannot run this dreadful hazard, to compliment an old fashioned or stupid minister." Brother, where is thy *faith?* On *what* are you relying? Have you been filled with the spirit of Jesus, and led through revival after revival, and not yet learned the meaning of "Jehovah-jireh?"

2. Here comes the second evil. By what right, I ask, do you limit the Holy One of Israel, and dictate to your God, as to the manner and the instruments by which he shall work? Have *you* the unction, the guidings, and the leadings of the Spirit?—*Whence came they?* Take care; boast not thyself. These may be withdrawn. And cannot God bestow them upon another, at any moment, as largely as upon *thee*, who of thyself hast never deserved any thing better than eternal damnation?

"Really, you confound me, but after all, do not show me the way out of the difficulty." Do not show you the way out? Read Genesis xxii, 8—14. Go to God. Tell *him* your *fears*, and cast all this mighty care on Jesus. Then ask him, for his name's sake, to fill the brother with his Holy Spirit, and bestow more *abundant honour* upon him than *yourself*; or if he is not pleased to do this, to show you some way to avoid the danger, without seeming to set yourself up as his superior and judge, and endangering the peace and harmony of your brethren and the churches. Do this, and lo! the Red sea opens before you. "God *will* provide." He will lead by his Spirit all who will *be* led, and never leave any that trust in him, to the dire necessity of doing "evil, that good may come." Even when, to the view of short sighted reason, it may seem, that by rigid adherence to the strict rules of his word, we shall sacrifice God's own cause and glory—even Isaac, the son of promise—he will stand by us, and bear us through. Isaac will never die by the hand of that father, whom no device of Satan, should it come in the form of a message from an angel of light, can turn to the right or to the left, from the *written law of his God.*

Perhaps the course of duty, in the case supposed, may be to go to your brother with tearful love, and tell him your fears; (for alas! it is a most appaling fact, that so many of us, who should be as the ministers of the Lord, as flames of fire, are so seldom if ever in a state to co-operate with the Holy Spirit in convicting and converting sinners); and thus the Lord will reach his heart, make his own conscience or good sense restrain him, or melt him down, and bring him into the work. Adaptation, in such times, is all important. Every minister *should* have benevolence and humility enough, to step aside of his own accord, and let those act whom the Lord seems to select, old or young. A company of brethren might, by mutual agreement, give the labouring oar entirely into the hands of A. B. and C. Experience shows, (at least my own), that twelve or fifteen ministers at a meeting are like Gideon's army; too many; too many entirely, if all must preach and seem to act an equal part. But cases may often occur, where we can make no such disposal of our difficulty.—What then? I answer unhesitatingly, let the brother preach or take such part as seems to be indispensible. And do you *pray*. God will not take his Holy Spirit from you for such an act: But he intends to fill that earthen vessel, and spread his work abroad; or he has some other important end to answer by it. But if you obstinately set up your own will, denounce the brother, or set him aside, you rush headlong in your own strength and wisdom; and it is a thousand to one, but God forsakes you, and you fall into the snare of the devil. And oh! the mischiefs which follow! Spiritual pride and arrogancy are soon engendered in the heart of the minister, and of all who adopt the same principle. Minister judges minister; layman, layman. Evil surmisings begin to abound.—Harsh names begin to be called; private members to despise governments; to pray for ministers as unconverted. Hypocrite, formalist, enemy of revivals, is heard on one hand; and on the other, denouncer, enthusiast, fanatic. Oh! what harsh discord this in the house of our God, among the children of meekness and love. The heavenly Dove has flown. The army of Israel is in utter confusion. If the fires of zeal burn, they have a strange and lurid aspect, and tinge every thing upon which they pass with a sallow hue of death. When things come to this, *desolation is near.* H. A. J.

Remarks.—The respectable source from which the preceding article is derived—and it came to hand from some little distance—leads us to presume, that in more places than one, it may find a needed application. But on the other hand, may we not, as the conductors of a public journal, be permitted to ask whether there is not possibly some danger that the article will be occasionally abused or misapprehended? In other words, may not circumstances arise, which will justify a course somewhat different from the very excellent one above recommended? There was in the days of the apostles, for example, a Diatrephes, who loved to have the pre-eminence. At another time, some of the apostles disembled before the multitude. There were also teachers, who entertained occasionally views and practices more or less at variance with those of the apostles; and there were others still, who sometimes created divisions among the brethren. This, in the nature of things, was not to be always avoided, especially as the apostles and teachers were often widely separated from each other, in their labours and travels. Now suppose these apostles to have had separate charges, like settled pastors of the present day, and that there was a protracted meeting at the church of James, in Jerusalem, where a multitude of people and of teachers should convene with that church for the purpose of general edification. Though all were equal in other circumstances, it is perfectly clear, that now James would have the special direction, till he should delegate it to some one else. It is equally certain, too, that in thus delegating it wholly or in part to another, the two would have a right to call on such labourers as they believed were best prepared for the work, and this without then assigning any reason for so doing. If Diatrephes should providentially happen to come in, they, knowing his habitual temper, would have a perfect right to call on some other person in preference. If Peter, after his pentecostal season, growing cold, should come in, and begin to dissemble, they would have a right to withstand him to his face. If a known objector against some of the views of the two brethren should come in, with his acknowledged predilections in favour of such as he believed were entertained by Paul, or Apollos, or Cephas, they would be under no obligation, just at that time, to ask him to address the people. The directions contained in the above article, most clearly, would not apply to such extreme cases; but on the contrary, the leaders of the meeting would be bound to call upon those persons, who, instead of plunging them into difficulties, would be likely to promote the general edification. And further; if the brethren should even be "all of one accord in one place," still James and his associate would have the privilege, for any thing we can see, of calling upon Paul and Barnabas, who should be evidently "full of the Holy Ghost," to do the preaching; while Thomas, addicted to unbelief, should be suffered to sit in silence.

To this statement, we presume, our respected correspondent would readily accede. We mean by it no invidious allusions, and nothing against the general principles laid down in the article. Our sole object is to show that there are, at least in our opinion, important limits to be observed in its application. But we must not enlarge.

For the Western Recorder.

THE QUESTION.

"Why will ye die?"—*Prophecy of Ezekiel.*

Were this country infected by the plague, and thousands falling into the grave, every one would ascribe their death to the malignity of the disease, in the absence of any sufficient remedy for its attacks. If, however, it were ascertained by an inquirer, that an adequate remedy was asccessible by every sick person, and the mortality still continued, some reason besides the malignity of the disease would be demanded. Can it be possible, one would ask, that so many are daily victims, when a known remedy is within their reach? Why, O, why, do they not seek relief? Some strong reason or reasons would be sought to account for so remarkable a fact. But look at the case of impenitent sinners. They are infected by a moral plague, which seals the eternal destruction of multitudes daily dropping into their graves. But why do these souls, especially in christian lands, why do they perish? It is not simply because they have fallen into sin. Abraham, Moses, Daniel, had committed sin, but they now mingle with saints and seraphs around the throne of God. Every reader of the bible must suppose, that multitudes, who have been great sinners, are now among the redeemed, enjoying the full bliss of holy beings. To say that men have committed sin, and are justly condemned by the law of God, is not a sufficient account of the thing in view.

Nor will it satisfy the inquirer, to say of those who perish, that they are great sinners. David was a great sinner. The apostle Paul was, in his own estimation, and we suppose in reality, a very great sinner. Multitudes, whose hopes at death have been fairest, have been, during at least a part of their lives, very great sinners. Large numbers of this class are, doubtless, now basking in the full sunshine of the favour of God, rising high in the scale of intellectual and moral being.

The difficulty is certainly not in the want of any practicable mode of escape. The mediation of the Lord Jesus Christ, affords an easy and certain mode of escape. Pardon for sin, eternal life in its fulness of bliss, are offered as a free gift. The only condition attached to their reception, is, that they be sought at the hands of God, in such modes as he has plainly pointed out. To be desirous of escaping from death in sin, is the only essential condition to secure deliverance. Such a desire leads to Christ, and he declares—"Him that cometh to me, I will in no wise cast out."

Sinners do not perish because the plan of salvation is so obscure, as to prevent their finding the way of life. We indeed often hear of persons, who have enjoyed all the advantages of the best religious education, enquiring, "What they must do to be saved." But this indicates great previous inattention to the word of God. No person really desirous of being saved in the way opened by our Saviour, need remain in doubt as to the course necessary to be pursued. The new testament contains all the information, in all the definiteness of expression, that can ever be desired. The only difficulty is, that it provides no way of escape from death, *except by becoming holy.* But this appears to many no mode at all. The remedy seems worse than the evil. The real question which agitates many minds is this:—"How shall we get to heaven without doing what God has required?" It is by no means strange, that to them the bible is an obscure book.

Again: Souls are not lost because it is the will of God that they should perish. He is "not willing that any should perish, but that all should come to repentance." Had he desired the death of the wicked, why did he send his Son to die for sinners? Why fill a book with offers of life, entreaties to accept it, all the motives that can operate to secure the salvation of men? Why has he sent his ambassadors of peace? why his Holy Spirit, if he wish men to continue in their ruined state? The sinner can never cast the blame of his death upon God. Were divine mercy *met* in its affecting exhibitions, all would be well.

Nor will the awful catastrophe in question result merely from the fact, that sin has produced a sort of inability for every kind of holy moral exercises. Sinners are indeed weak, and left without the aid of the Holy Spirit, *must* certainly perish. But has not God promised assistance to all who seek it? Does he not say, "Seek, and ye shall find; ask, and it shall be given unto you?" Christ came to give life to the dead, strength to the weak. He came to remove the very difficulty in question. This he will do in the case of all who come to him. *Why*, then, *will* the sinner die? C. S. A.

For the Western Recorder.

CHRISTIAN PRACTICE.—No. VI.

"Thou shalt love thy neighbour as thyself."

One prominent trait of the christian character is, living for the general good. Conversion plainly implies, giving up the pursuit of our own separate interests, and acting on the principle of disinterested benevolence. The Christian should hold himself responsible as a steward of God, in the use of all his talents, whether they be property, influence, time, powers of body or of mind, or whatever else he possesses that is capable of improvement. He is not to seek his own gratification or advancement, but to do the greatest amount of good that is in his power.

It is not to be supposed, that even in our own country, where the influence of christian principle moulds to a certain extent, the whole business of life, that impenitent men are so far under the influence of this principle, that on conversion there will be no necessity of altering their mode of life, or of sometimes abandoning the business in which they have been engaged. This they must often do, not because their business in the view of the world is disreputable or dishonest, but because it is injurious to the best good of community. But for one, I believe there are vastly fewer instances of this kind of modification or relinquishment than there should be; and this, perhaps, is to be attributed to neglect of suitable christian instruction. So far as I have been acquainted, there has been too little unfolding of the principle of benevolence in the pulpit. Men have been told that they must repent and believe in Christ, and be benevolent; but have been left to *live for themselves* almost as much after their conversion as before, except that they may have been taught to contribute their *mite* to save a dying world.

I would have the principle of benevolence, or living for the general good, divested of all mist, and in a common sense manner applied to the details of real life. Let every man's business, expenditures, example, conversation, be brought to this test. Then, for instance, would every merchant, on embracing the Saviour, remove from his shelves or his cellar those articles, the use of which is injurious to community. No matter how great the demand for them might be, he would not traffic in them for the sake of profit or accommodation. The lawyer, too, would bring his business within corresponding limits. The man of wealth and leisure would then endeavour to regulate his expenditures, his mode of living, his equipage, and his leisure hours, in such a way as to promote the greatest good; and every man, whether high or low, would strive so to live, so to spend, and so to be spent, as to make the most beneficent impression upon God's universe.

But I promised in my last, to mention some of those instances in which I apprehend Christians, through a want of instruction and attention, contradict in their conduct their profession of supreme love to God, and benevolence towards men. It will readily be anticipated that I should name the use of ardent spirits, and the traffic in that article. But so much has been said in reference to this thing, that it hardly comes within the class of *neglected subjects*. The principle of benevolence, however, is urgent in its claim even here. Lottery gambling, or trafficking in the same, belongs to the same class of offences, and seems not very extensively to have awakened the attention of Christians. Let it be examined as to its fruits, and every benevolent heart will abhor it, and abandon it for ever.

Following the ever varying fashions of the world, as to dress, equipage, &c. is another instance in which many Christians, especially those in the higher walks of life, appear to violate the principles of their profession. They expend on personal gratification, what would be of immense benefit to a dying world, if wisely appropriated; and in consequence of their standing and influence in the christian community, they lead on a multitude after them in the silly chase of fashion. It is thus that many, who in the world's view can afford the expense which is attendant on the varying fashions, and whose means are not very sensibly diminished thereby, become tempters to their more indigent brethren, and actually induce them, by their example, to appropriate what they would otherwise devote to doing good, in endeavouring to be like others.

In the use of ornaments, there is perhaps the most inexcusable, if not extravagant expenditure of the goods divine providence has entrusted to his people. The apostle says, that women should "not be adorned with broidered hair, or gold, or pearls, or costly array?" I know of no reason why men should be permitted to indulge in this, if it be forbidden to women. But what is the meaning of ornaments? They are a sign of what? Their language is—Here dwells pride, vanity, and worldliness. They are destitute of meaning, if this be not the interpretation. And are these base passions to inhabit the temple of the Holy Ghost?

But some of these topics must be considered again, and at greater length. M.

For the Western Recorder.

AMENDMENT OF THE BIBLE.

Mr. Editor—Wicked as the world is, and always has been, some people, you know, profess to believe that all mankind, from Adam to his last-born offspring, will go to heaven; and much has been, and still is, said in support of this doctrine.

Now it strikes me, that if this doctrine is true, our bible needs some amendment. I will name a few sentences, by way of specimen.

Psalm ix, 17, should read thus—"The wicked shall be turned into *heaven*, with all the nations that forget God." Isaiah v, 14, thus—"Therefore, *heaven* hath enlarged herself, and opened her mouth, without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall *ascend* into it." Luke xiii, 28, thus—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust *in*." Luke x, 15, thus—"And thou Capernaum, which art exalted to *hell*, shalt be thrust down to *heaven*." Mark xvi, 16, thus—"He that believeth and is baptised, shall be saved; but he that believeth not, shall be *justified*."

Indeed, if the doctrine is true, that all mankind will actually reach heaven, a few more corrections might not be altogether inexpedient. Such are the following. Mat. xxv. 46—"And these shall go away into everlasting *blessedness;* but the righteous into life eternal." Mark ix, 48—"Where their worm *always* dieth, and their fire is *never kindled*." Luke xvi, 23, and onward—"And in heaven he lifted up his eyes, being *rejoiced*, and seeth Abraham *very near*, and Lazarus in his bosom; and he cried, and said—Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am *happy* in this flame. But Abraham said—Son, remember that thou, in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art *happy*. And besides all this, between us and you there is *no* great gulf fixed; so that they which would pass from hence to you *can do so: Also*, they *can pass to us*, that would come from thence." 2 Thess. i, 9—"Who shall be *blessed* with everlasting *blessings* from the presence of the Lord, and from the glory of his power." Luke xvi, 27, 28—"Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of *happiness*." Rev. xiv, 10, 11—"And he shall be *blessed* with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their *happiness* ascendeth up for ever and ever; and they have no *torment*, day nor night, who worship the beast and his image." Rev. xvii, 8, 11—"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into *heaven*."—"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into *heaven*." Rev. xix, 20—"These both were cast alive into a lake of fire, burning with the *love of God*." Rev. xx, 10—"And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall *not* be tormented, day *nor* night, for ever and ever." Verse 14—"And death and hell were cast into the lake of fire. This is the second *life*." Rev. xxi, 8—"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second *life*." Rev. xxii, 18—"If any man shall add unto these things, God shall *not* add unto him the plagues that are written in this book."

These, Mr. Editor, may serve as a specimen of that amendment which our English bibles need, that they may correspond with the views which are entertained by Universalists; and they, in their own opinion at least, are the most charitable of all mankind. Let them begin. Your's, SENEX.

The following article, from the Sailors' Magazine, ought not to pass unnoticed by the chuches. The subject, we fear, excites at present too little interest, especially in the districts of country in the vicinity of the canal and lake navigation:—

THE AMERICAN SEAMEN'S FRIEND SOCIETY.

A systematic plan for raising funds to promote the objects of the American Seamen's Friend Society, and the moral and social improvement of Seamen.

The Executive Committee of the American Seamen's Friend Society, having, by the good providence of God, been permitted to recieve many tokens of his favour, and of the confidence of the churches, in their benevolent enterprise, they now feel called upon to propose a systematic plan for obtaining their proportion of the monies furnished by christian liberality. It has been an object to them to adopt a plan so simple as easily to be understood and put in practice, and yet so effective as would always be sufficient to bring the condition and claims of seamen distinctly to the attention of every community, where they can find or make friends enough to put it in practice. They have therefore adopted and now recommend to their friends in all the churches, the following

PLAN.

1. *Resolved*, by the Executive Committee of the American Seamen's Friend Society, that every church, congregation, or Sabbath school, which is willing to contribute to the funds of this institution, be requested to appoint a Seamen's Friend Committee, consisting of three persons, a chairman and two collectors, (one male and one female, or otherwise); the chairman to act as treasurer and secretary, and to designate some one month in the year in which their collections shall be made for the cause of seamen.

2. *Resolved*, That this committee be requested within the specified month in each year, to have the object properly presented to the congregation, or Sabbath school, and then to make collections as the people shall be willing to furnish.

3. *Resolved*, That the several churches be requested to report annually to the respective ecclesiastical or other bodies with which they are connected, the amount they have raised for the seamen's cause.

4. *Resolved*, That the Sailor's Magazine be forwarded gratis to every society, church, Sabbath school, or individual, that shall contribute annually any sum not less than ten dollars.

5. *Resolved*, That where this plan may be acceptable, but there is a conviction that the money is needed to aid local institutions in the neighbourhood in which it is contributed, any part or the whole may be thus appropriated, with the cordial approbation of the society.

REMARKS.

I. This plan may be introduced by simply adopting the first and second resolves above mentioned, making the requisite alterations in the phraseology, so that they shall become the resolutions of the church, congregation, or school, and appointing the committee. Then its efficiency will depend chiefly upon the committee and pastor.

II. It is believed that the plan of having a given month devoted to making collections for a specific object, is adapted to bring that object more distinctly to people's minds, and thus to excite more interest, than if all the objects of benevolence are jumbled together. What is done within a limited time is also more likely to be done effectually, than if it drags along through a whole year.

III. Much may be done by varying the manner of bringing the subject forward from year to year. Sometimes it may done by the visit of an agent of the society; sometimes by a sermon from the pastor; sometimes by a particular address at the monthly concert; sometimes by being publicly notified from the pulpit, with a few remarks commending it to the favourable regards of the people. In some of the churches the practice has been tried with advantage, of notifying the charitable object of the month at the close of every evening lecture; at the same time requestiug those who can, to come forward and contribute there, so as to save labour to the collectors.

IV. It is respectfully suggested for the consideration of conferences, associations, presbyteries, and the other ecclesiastical bodies, whether they cannot promote the cause of religion, by calling on the respective churches in their connection, to state how much they have raised in the year for the cause of seamen, and also by taking such measures as wisdom may direct, for awakening public interest in favour of this class of men.

V. The cause of amelioration among seamen is one, and the committee of the National Society have no other object but the advancement of this cause, of which the far greater part must be carried forward by the labours and expenditures of local institutions. Of course all which is judiciously contributed for them is rejoiced in as truly as if given directly to the general treasury.

VI. The money contributed under this system can be appropriated entirely at the option of the donors, to constitute ministers or others members or directors for life; and also for the advancement of any particular object, as for supporting a particular mission, or for building the "Sailor's Home," or for stereotyping the hymn book, sermons, &c.

All donations are acknowledged in the Sailor's Magazine.

Ecclesiastical bodies are requested to recommend this object, if they approve it.

The names of churches, &c. adopting this plan, and their committees, should be seasonably reported.

All communications concerning the Society should be sent to the general agent, at the Seamen's Friend office, 83 Nassau street, New-York. JOSHUA LEAVITT,

General Agent of the Society.

☞ Individuals are still invited to become life members and life directors; and where the above plan is not adopted, ladies are requested to make their ministers such. Twenty dollars constitutes life membership, with the privilege of the Sailor's Magazine for one year.—Fifty dollars, in one or two payments, constitutes life directorship, with a title to the Magazine for life.

N. B.—E. Vernon will act as agent for the Sailor's Magazine in Utica, and will also forward any monies that may be sent to him for the Society.

From the American Quarterly Register.

BAXTER WITH HIS BIBLE.

It is a fact worthy of consideration, that the works of Baxter, in which he has most skilfully blended the two characteristics, doctrinal and practical, are the only ones which are passing down from generation to generation. The question is an interesting one, therefore, for religious authors to ask—What will last longest, and be worth most to another generation? There are many books written, no doubt, with the grave intention and the very sanguine expectation, that posterity will read and admire them; but which may never reach the hands of posterity; for the plain reason that they are not composed of sufficiently rich and durable materials.—Specially is this true of vast multitudes of unnecessary controversy and speculation, and of wrangling metaphysics. A cause of thankfulness it is, truly, that the great proportion of such works are floating into the eddies, or cast up, dry as their contents, on the shores of the river of time; and are forbidden by a merciful Providence to float down and perplex or disturb posterity; especially a posterity sufficiently fruitful itself in such productions. This is becoming the case with many of the writings of Baxter.

Baxter's honest conviction and confession, bearing on this subject, deserve the serious consideration of ministers of the gospel.—"To tell the truth, while I busily read what other men said in these controversies, my mind was so prepossessed with their notions, that I could not possibly see the truth in its own native and naked evidence; and when I entered into public disputations concerning it, though I was truly willing to know the truth, my mind was so forestalled with borrowed notions, that I chiefly studied how to made good the opinions which I had received, and ran farther from the truth. Yea, when I read the truth in Dr. Preston's and other men's writings, I did not consider and understand it; and when I heard it from them whom I opposed in wrangling disputations, or read it in books of controversy, I discerned it least of all. Till at last, being in my sickness cast far from home, where I had no book but my bible, I set to study the truth from thence, and so, by the blessing of God, discovered more in one week, than I had done before in seventeen years' reading, hearing, and wrangling."

From the Auburn Free Press.

Mr. Editor—I last Sabbath heard from the pulpit a discourse against intemperance, with which I was much pleased. One remark, however, I thought might possibly incur the epithet of harshness, viz:—"That a person professing a belief in the doctrines of christianity, and in a state of final retribution, becoming addicted to the vice of intemper-

ance, would adopt the doctrine of universal salvation as a palliative to his conscience; and that his skepticism would increase in direct ratio with his intemperate habits." But on an appeal to matters of fact, as they have occurred within my own observation, I am convinced that the remark is correct, and in no way uncharitable.

I will relate one instance in corroboration, which is more strongly impressed upon my mind than any other of the many which I now recollect:—

In the summer of 1811, there came a young man into my neighbourhood, under very favourable circumstances. He was from a distance, and was a stranger; but was introduced under the patronage of a near relative, who was a gentleman of the first standing in society, and extensively popular, and had been honoured with high and responsible offices, both by government, and by his immediate fellow citizens. Thus introduced, the young stranger was welcome whenever he appeared. But he was by no means destitute of those personal qualities which are calculated to make a stranger welcome in respectable society. He appeared to possess a mind rather above mediocrity, which had been cultivated by more than an ordinary education, and by considerable and various reading. In his deportment he was manly and dignified; in his manners amiable and friendly, and appeared to possess the kindlier feelings of our nature in rather a higher degree than is usual among the degenerate sons of Adam. Thus introduced and thus accomplished, he was every where received with cordiality. After remaining in the place, in the family and in the office of his relative, (who was a lawyer of some note), he engaged as a teacher in a school, for some time, where he acquitted himself with credit. After his engagement had expired he returned to his kinsman's office. But too soon after his return, it was discovered by his friends, that during his school engagement he had formed a connection with a circle of *tippling gamblers*, and a taste for sipping had taken hold of him. His relative found him in the office intoxicated, and reprimanded him (as he considered) harshly. He immediately left the office and family. Soon, however, a reconciliation took place, and he returned, under a promise of amendment; which promise he kept for several months. But the demon of intemperance had ensnared him; he was again caught, and again discarded by his kinsman; upon which he enlisted as a soldier in the army, and marched to the Niagara frontiers.

During the time he was engaged in his school, he had become acquainted with a young woman who was also teaching school in the same vicinity. They were nearly of the same age; both of them of ardent temperament, and rather romantic in their notions. An attachment was formed, which they both thought nothing could dissolve.—She was of poor, but respectable parents; had received a good education; and possessed a mind considerably cultivated by reading. But she knew but little of the deceits and vices of this deceitful world. She was unsuspicious and gay as the lark that carroled over her head; viewed every thing on the brightest side, and confided without reserve when truth was professed. She informed him frankly that she had heard of his fault. He as frankly confessed and promised amendment; in which promise she confided. They parted with reciprocal promises of fidelity. He left the recruiting station to join his regiment in December, 1812, and was absent till the close of the war, not being discharged until November, 1815.

During his absence, she manifested the utmost solicitude of affection, to ascertain what his conduct was. There was a recruiting rendezvous for the regiment to which he belonged, in my immediate neighbourhood. I was acquainted with many of the officers, and had frequent opportunities through them to hear direct from him, and by her request made particular inquiry. The general answer was, "*Doing very well;* is a non-commissioned officer; possesses our confidence," &c. In the fall of 1814, I met with one officer from that regiment, who appeared to possess better views of what was "DOING WELL," than most of our soldiers possess; who informed me that the object of my inquiry was rather intemperate; not to say a drunkard; but attached to his rations *in kind*; and what was likely to hasten his march to ruin, he had, after joining the army, procured a deistical work written by his uncle in New-York, entitled "The Principles of Nature;" and that after reading that, he had procured all the superficial works against religion written by Paine, Voltaire, and Volney; had read them, and nothing else, and was disseminating their sentiments as far as his influence extended; and that as he became confirmed in his sentiments of infidelity, his habits of intemperance and profanity extended their force. I faithfully detailed to my fair friend what I had heard of the object of her love, and advised her to discard him. Her friends generally (and she had *many* friends) gave her the same advice. She hesitated. He returned, acknowledged he had done wrong, promised now he was discharged from the army he would reform his life. She believed that her influence over him was such that she could control him; and, contrary to the advice of her friends, she married him.

For two years he was temperate and industrious, and they lived happily. From that time he began to relapse; and for ten years past, she has lived a life of toil and wretchedness. They became the common parents of five children, which she has supported by her own labour and by the assistance of public charity. He became a deist in profession, a sot by habit, and an atheist by practice; and on the 26th of August last he murdered her in the most savage and brutal manner!

Reader, that man who began life with so air a prospect, and who must, in all human probability, shortly end it on a gallows, is *Guy C. Clark*, of Ithaca, the victim of intemperance, and the sacrifice of the poison of infidelity; instilled into his mind by the writings of his own uncle, blind Palmer, the deistical preacher of New-York!

INTELLIGENCE.

LETTER FROM PALESTINE.

Extract of a letter from Rev. Isaac Bird, missionary in Palestine, dated *Beyroot, April* 28, 1831:—

"You will expect to hear as usual, a little of our Syrian news. First, our Pasha has had a war with the Samaritans, (the people of Nablus, the ancient Sychar), who, having been given over from the pashali of Damascus to that of Acre, were unwilling to give up their castle to be occupied by the troops of the Pasha. A few scores of lives only were lost, and the castle and country subdued. The people of Damascus are unwilling to keep pace with the Sultan in his new measures. Some weeks ago they rose upon the Sultan's officer, who had been sent to number the houses, and lay a tax upon the Moslems, and killed a number of men. The officer escaped, proceeded to Acre, and passed through Beyroot on his way back to Constantinople. The Pasha of Bagdad is at war with the Sultan, and so are the Albanians. The latter, it is said, have gained some advantages lately, over the Turkish troops.—The plague appeared in Acre last spring, in a convent of Roman Catholics, and nearly all of them died. This year it has appeared again in that city, and is said to be very fatal. We expect every day to hear of its having broken out in Tyre, in Sidon or Beyroot.—The Pasha takes strong measures to prevent the contagion from spreading, and possibly he may succeed. This is the fifth successive year in which the plague has shown itself on this coast. As to religious news there is little to be mentioned. Every day there is a little done; but it needs the sum of many days together to make any thing worth mentioning. We have a late case of seriousness in the wife of the Armenian bishop, who led the van in breaking away from his church traditions, and made himself "the husband of one wife." She is likely to come before him into the kingdom of God. Wortabet, one of the Armenians who was admitted to the church, is apparently doing good at Sidon. There is now here an ecclesiastic from Smyrna, who baptised a number of those Jews at Constantinople. He was persecuted and banished for the part he took, and is now apparently a speculative evangelical believer. He says there were *hundreds* of Jews at Constantinople, who would have been willing to be baptised and openly renounce their synagogue and lying traditions, but the Armenian patriarch and the government interfered to prevent them. It is said there is to be a general council held at Constantinople this year, for the purpose, as is supposed, of discussing the measure of a union of the churches. Great events are in the womb of Providence. Let us be much at the throne of grace."

From the Vermont Chronicle.

FOREIGN MISSIONS.

Extracts and abstracts from the Missionary Herald.

BOMBAY.—*Journal of Mr. Stone.—June* 13, 1830.—On board a large English ship, which has just arrived, the first and second officers, and twenty-seven of the crew, died of the cholera within forty-eight hours. The remainder of the crew will have removed today to Butcher's Island, and the sick to the hospital. The scene yesterday morning on board the ship was appaling. Fifteen lay dead on the deck at the same time. Though there are about thirty vessels in the harbour, this dreadful disease is confined exclusively to this vessel. But it rages terribly among the natives. Corpses are continually passing to the place for burning them. Some are escorted by their wild and doleful music; others merely by the wailings of a few hired mourners.

July 27.—Mr. Wilson informed me that a letter received from Rum Chudru, the baptised brahmin, dated at Tanna, states, that nineteen natives have been condemned to be executed, and sixty others to be banished for life, for the following crime, viz:—A report was circulated among the natives of a village near Tanna, that the devil had possessed different individuals, who, under the demoniacal influence, had committed murder, robberies, &c. The people being alarmed for their safety, repaired to their temple to ask counsel of their God. The response of the idol to their anxious inquiry was, that four young men must agree to be possessed with the devil at the same time, and so divide Satan's power into four parts, which would so enfeeble him as to enable the men to overcome him, and bring him to terms. Not doubting but that the counsel of their wooden god would prove true, four fine, healthy, strong young men were selected to grapple with the power of Satan. The devil acceded to their terms, and dividing himself into four parts, and entering the men, commenced the combat. But, instead of being vanquished, he conquered, and drove the men mad.—This, instead of verifying the counsels of the god, proved him a liar. The people, full of alarm for their safety, again repaired to their temple to inquire of their idol what could be done to dispossess the devil. The idol replied, "There is no other way but by killing the men possessed." Under the infatuation of this oracle, two or three hundred people associated together to carry the mandate of their god into effect. They began to beat those poor deluded beings, supposed to be possessed of Satan, and actually killed two of them, and severely injured the other two, before the mob could be quelled by the proper authorities. "The dark places of the earth are filled with the habitations of cruelty."

GREECE.—Rev. Jonas King is labouring industriously in Greece in the cause of education. At the island of Tenos he has established a school of which the Greek newspaper speaks thus:—

"The one in the last mentioned island, under the direction of Mr. King, has at present sixty-four scholars, who are taught grammar, arithmetic, the catechism, the gospel, and the art of writing. From the commencement of this school, twelve girls have learned by heart the gospel according to Matthew, and some others, both the epistles of Paul to Timothy, the epistle to the Romans, and also the epistle of John.

"With pleasure we make known the progress of female schools, because from them will go out mothers, worthy to lay the first foundations of a good instruction for the tender scions of our country."

The government are much engaged in the promotion of education. Under its patronage, 5418 scholars are instructed on the Lancasterian method, and 2000 on the old method. At Egina, there is a high school, containing 117 pupils, and a preparatory school containing 227; also an orphan asylum of 407 boys. At Poros is an ecclesiastical seminary, with two professors and fifteen scholars; at Nauplin is a military school of sixty pupils, and on the plain of Argos, a model farm with fifteen pupils. The prospects of Greece, not only in respect to education, but in every other respect, were never so good as now.

Mr. King has opened a school of one hundred scholars at Athens, and is opening another there, whither he expects soon to remove.

MALTA.—Mr. Temple is busily employed in translating and printing books for the regions around the Mediterranean, especially Greek regions.

"We have translated Peter Parley's geography; but I have not put it to press, because we want the cuts. There could scarcely be a better book on this subject for Greece, if we had all the cuts for the costumes of the different nations. I perceive that this little book has passed through seven editions in one year in the United States of America, and it well deserves its good reputation.—Will not the Board, or some friend, procure for us all the cuts? If Mr. Peter Parley, (I know not who he is), would make a donation of them, I should feel peculiarly happy in introducing him to more than 20,000 youths in the Greek nation, who would not fail to cherish for him more than ordinary reverence and gratitude."

Mr. Parley has generously granted the above request.

BAPTIST INDIAN MISSIONS.

Letters from the Rev. Evan Jones, to the corresponding secretary of the Baptist Board of Missions, furnish the following very gratifying intelligence from the Cherokees of Valley-Towns:—

June 21, 1831.—The members of the church, who live at a distance, are become so numerous, that it is scarcely possible for all to attend at one place on communion seasons. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting, for the last Sabbath; and the Saturday before at Desendsee, about eighteen or twenty miles from hence; situated in the beautiful valley, which gives the name of Valley-towns to this part of the nation.

We assembled around the Lord's table and gave the right hand of fellowship to fourteen or fifteen, who approached this sacred ordinance for the first time.

At the conclusion of the service, I perceived many persons in the congregation greatly affected. We therefore invited them to come forward and occupy a seat prepared for the anxious inquirers. Immediately the seat was full. Several more were cleared and filled also, with sinners, weeping and mourning for their sins. Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude, to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour, and manifesting a willingness to leave the drudgery of Satan. The mourning penitents were of all ages, from eight or nine, to upwards of eighty years of age.

June 27.—I have the unfeigned pleasure to inform you of the baptism of four more full Cherokees, on a profession of their faith in the Son of God.

Our meetings yesterday were attended with the gracious and powerful influences of the Holy Spirit. Many prayers had been offered up for several days, that the Lord might bless our meeting; and indeed I hope he did bless it. On Saturday, a solemn serenity rested on the congregation. About nine o'clock brother John Wickliffe preached. A deep solemnity rested on the audience.—When he had done, I preached from Zechariah xii, 10; and I do humbly hope, that the Spirit of grace and supplication was granted in a very gracious measure. There was indeed a great mourning, which, in many instances I cannot but hope, was produced by a view of Him whom they have pierced. On invitation, a great number came to the anxious seats, manifesting the bitterness of their souls by sobs and tears and groanings which could not be uttered. How did the hearts of some of our brethren thrill with joy, and dissolve with gratitude, which no tongue can express, to see their children and near relations, lay down the weapons of rebellion, and present themselves as poor helpless sinners at the mercy seat; refusing to be comforted, but by him whose blood can heal the soul. And how shall I reiterate the praise due to him for his repeated and augmented mercies to me, in permitting me to be one of those happy parents, who saw their children come. Not only my son, mentioned in my last, but my two younger daughters, also, joined the weeping throng, and four of our dear Cherokee pupils. Our church now consists of seventy-eight members; of whom sixty-eight are Indians, nine whites, and one black. Of the Indians, three males and one female, speak English and Cherokee, and all the rest speak Cherokee only. Twenty-eight have been baptised since the 13th day of March last.

From the Missionary Herald.

RETURN OF MESSRS. SMITH AND DWIGHT.

It is with no ordinary interest, that intelligence is now communicated of the safe return of Messrs. Smith and Dwight to Constantinople, from their long and important, but hazardous tour among the Armenians of the Caucasian regions. Just about a year had elapsed since they left Constantinople, on their way to the east. Their return was on the 25th of May. The following letter has been received from Mr. Smith, written the day after his arrival:—

My Dear Brother—As the post is leaving for Smyrna, I seize a moment to inform you of our safe arrival at this place, knowing that you will participate in the extreme pleasure we feel in finding ourselves again so near our friends. We left Tebreez, in Persia, on the 8th of April, and have come by way of Bayazid, Erzeroom, and Trebizonde; and have the greatest reason to be thankful to God, that we have been preserved through so long a journey, attended, as it has been, by so many exposures to rain, and snow, and the inhospitality of the Curds, who inhabit a part of the region through which we passed.

We were prevented from returning by way of Syria, according to our original design, by the disturbed state of the pashalic of Bagdad, through which we should have been obliged to pass. We had contemplated that part of our journey with much interst, from the hope of visiting a large body of Nestorians in the vicinity of Mosul. But we obtained very satisfactory information, while in Persia, that a great part of them, together with the patriarch of El Koosh, have been for many years united with the papal church. We are, therefore, the less disappointed in not having been able to complete our design, though very sorry to receive so bad a piece of intelligence.

Before leaving Tebreez, we made a very interesting visit to a body of Nestorians in the province of Roomia, and had interviews with four of their bishops. The result of this visit, as well as of our inquiries among the Armenians, we hope to lay before the committee, soon after our arrival at Malta.

Burmah.—A great demand exists in Burmah for tracts and portions of the scriptures, and every inducement is furnished to provide an adequate supply. Mr. Judson, under date of November last, thus writes to Mr. Bennett—"Visitors come from all parts of the country. We want a thousand of the Catechisms, the View, the Balance, and the Investigator. We shall want a thousand or two of the Gospel of Luke, after the Scripture Extracts are gone. I am more and more convinced that Burmah is to be evangelised by tracts and portions of scripture. They are a reading people beyond any in India. The press is the grand organ for Burmah. Every pull of the press throws another ray of light through the empire."

Another press has been procured by the Board, to be forwarded by the next opportunity, and a quantity of paper has been recently shipped to the missionaries, to meet the constantly increasing demand for tracts.—*Bapt. Mag.*

Illustration of Universalism.—During the last association of the Universalists in the town of Sheshequin, Pa., one of the preachers visited a Mr. P. who had from his youth been instructed in the doctrines of universalism, and who had for several years been an active member of that society; but being fully convinced of the inconsistency as well as the immoral tendency of these doctrines, had renounced the same. The preacher laboured hard to bring him back to his former sentiments, which labour however was fruitless. After much controversy they both united in this position, that men are frequently brought to an untimely death in consequence of crime. Now, said Mr. P. if all go immediately to heaven at death, as you say; and if the wicked do not live out half their days in consequence of crime, which you also acknowledge, then is it not certain that men get to heaven the sooner for setting at defiance the laws of God and man, and pursuing a course of *sin?* To this the preacher replied, "Well, who cares if they do?"—*Methodist Adv.*

Notice to the Public.—Rev. Paul Dean, of Boston, Rev. Charles Hudson, of Westminster, Rev. Adin Ballou, of Mendon, Rev. Lyman Maynard, of Oxford, Rev. Nathaniel Wright, of Attleborough, Rev. Seth Chandler, of ——, all of Massachusetts; Rev. David Pickering, of Providence, R. I. and Rev. Philemon R. Russell, of Winchester, N. H. have announced their full and entire seperation from the denomination of Universalists; and have declared that they have formed themselves into a religious community, "to be known by the name of the Massachusetts Association of Universal Restorationists."—*Boston Gaz.*

General Camp Meeting.—A large meeting of Christians of various denominations, was recently held at New-Hope meeting-house, near Bolivar, in the western district of Tennessee, at which it was resolved to hold a general camp-meeting at that place, to commence on the Friday before the third Sabbath in September, and to be conducted jointly by the ministers and members of the presbyterian, baptist, episcopal methodist, and protestant methodist churches.

REVIVALS.

Ridgeville & Sullivan.—The following comes from a source which renders it suitable for publication. We would affectionately remind our brother, that the first suggestions of unbelief are often those that limit the power or the goodness of God:—

"There is an interesting revival in Ridgeville and Sullivan, Madison county. It commenced a few days previous to the four days' meeting of the 12th of August, in the former place. That meeting, we believe, was blessed to many; in the conversion of some, and in the awakening of others. The work still continued with great power, until the close of the four days' meeting in Sullivan. This meeting, also, was blest with saving effects to many. The number hopefully converted in both places, is probably not far from one hundred. The work still contiuues, though not with increasing interest. Indeed, the greatest part of the population, within the bounds of these two congregations, are professedly on the Lord's side. A few remain anxious; others, we greatly fear, are sealed over; and whether any more will be convicted, and come to a saving knowledge of the truth; will depend, under God, upon the means that shall be used for them. May God carry on his own work, and keep all instruments out of sight. Yet we cannot fail to acknowledge with gratitude, the services we received from our brethren in the ministry, and other christian friends, during our protracted meetings." *Sept.* 16, 1831.

Napoli, Cattaragus Co.—We have received a hasty line from the clergyman labouring at this place, under date of the 27th ult. The following is an extract:—

The good Lord of the harvest has shown many kind tokens of his love and mercy to the people in this destitute region, during the three months which I have spent here. The church in Napoli had, for months previous, been disturbed with internal difficulties, and to human appearance was on the point of expiring; but at that moment, so dark and forbidding, God looked abroad upon the people, and they were troubled. The first sermons which I preached to them were rendered efficient by the power of the Holy Ghost, in arousing the attention of saint and sinner. Their former difficulties were soon brought to a happy termination, and the voice of hopeful converts was heard in solemn, importunate prayer, in conference meetings and other places where opportunity was given. Our meetings on the Sabbath became crowded and solemn, and have continued thus to the present time. The number of hopeful converts I do not pretend definitely to know. The society is now engaged in building a meeting-house. The cause of temperance is progressing among the old and the young. Not far from the middle of July, a Juvenile Temperance Society was formed, consisting of children between the ages of five and eighteen years. Forty-three joined it at its first organisation. The zeal which they manifest in the good cause exceeds that of their parents. Indeed, I think children ought to be trained up as strictly in a temperance society as they should be in a Sabbath school; and by the blessing of God, they shall be in my congregation.

Revivals have occurred in other places in this vicinity. The field is white already for the harvest; but there are comparatively no labourers. There are but three presbyterian ministers in the county, and one of them will leave soon, if he has not already left. There are little churches planted in almost every town in the county, where there is nothing wanting save ministers of the gospel, in order to build up most interesting societies. It is a fact, that while the attention of the people at the east has been turned to the great valley of the west, this region has been entirely overlooked. Will not the good people, while they relax not their exertions for the western valley, just examine into the wants of their own state, and make some efforts to supply its wants? Your's, S. C.

Ceylon.—Our readers are already apprised of the existence of a revival at this place, some of the particulars of which were gleaned from the Missionary Herald. The last New-Haven Intelligencer contains the following extract of a letter to a gentleman in that city, written by Mr. Winslow, of Ceylon, under date of Oodooville, Jaffna, Jan. 3, 1831:—

"I wrote you a few days since, a hasty letter, giving some account of a pleasing revival of the work of the Lord in the midst of us, and I have the happiness of informing you now, that we have reason to think that the operations of the blessed Spirit are still manifest at our different stations. We do not see that breaking forth on the right hand and on the left, which we could desire, but there is an evident progress of truth, and in many individual cases the triumphs of the gospel are manifest. As yet the work is principally confined to the children and youth in our boarding establishments and native free schools, and the schoolmasters and others connected with our stations. Some in no way connected with us, have, however, been more or less affected; and some, we hope, convinced of sin. Attention on our meetings, at evenings and at other seasons besides the Sabbath, in our villages and at our stations, has become better. Some meetings have been very solemn. A fortnight since, a general meeting of all who appear to be under special concern of mind, was held at one of our stations. Including a few church members, there were about three hundred persons present, of whom perhaps one half may be considered as real enquirers. Indeed, as many as half the number expressed a determination to forsake all for Christ, and though persecuted, to follow him. Several of them expressed their hope in Christ, but whether any considerable number are as yet truly converted, remains doubtful. We have had prayer meetings of church members and enquirers, at some of our stations, which have been much like conferences of free discussion and prayer, as held in times of revival in America. A meeting of this kind beswеen the members of this station and Manepy, held alternately at each, has been peculiarly interesting. In some instances there has been great fervour of intercession in prayer, and humble confessions of deficiences and sins, with weeping and bitter repentance. I have seldom in any meetings been more convinced of the actual presence of the Holy Spirit than in some of these; and it is so unusual to see the natives here, who are to a proverb, indolent and unimpassioned, earnestly engaged in spiritual things, and almost borne down with intense feeling, that the sight is peculiarly affecting and encouraging. Perhaps there is reason to fear, that just at present there is not much progress in the work, and that it may be at a stand. We hope, however, that it may spread even into the villages round about us, and especially among the children of the native free schools."

Vermont.—Many cheering and powerful revivals are now in progress in Vermont. Among the favoured places, the Chronicle mentions St. Albans, Enosburgh, Berkshire, Montgomery, Fairfax, and Cambridge, in the single county of Franklin.

In Wethersfield, a place of much spiritual barrenness for years past, a new aspect of things is witnessed. Sabbath schools and bible classes have led the way. The members who entertain hope since June last, are about one hundred, mostly children and youth connected with the Sabbath school. At the close of a recent protracted meeting, the number that took the anxious seat, embracing recent converts, was estimated at about 220. The work is extending into the remoter parts of the town.

The following are extracts from the same paper, in reference to protracted meetings:—

"The meeting at Woodstock was highly interesting. It commenced with lectures in various parts of the town on Monday evening. On Friday afternoon, more than one hundred remained as enquirers after the audience had retired. By request of the audience, the meetings were continued through the Sabbath. On Saturday evening, there were some instances of recent hope, but we have no later information.

"At Royalton, there was a much larger assembly than at Woodstock, and more exhibition of feeling.

"The meetings at Wilmington, Grafton and Danville, we hear, were attended with good results. From Danville especially, we hear great things, and among them, that the disputes which have long divided the church are settled. From all these places we hope to hear in due season.

"*P. S.*—We learn by a letter received just as our paper was going to press, that the protracted meeting was continued with increasing numbers and interest, till its termination on Sabbath afternoon. Present appearances are highly encouraging. Instances both of conviction and conversion are occurring daily."

"*West-Randolph.*—Here, it is hoped, several persons have recently given themselves to the Saviour, and more are enquiring what they must do to be saved."

The editor notices some evils and dangers in connection with protracted meetings, that ought to be carefully avoided; yet he does it as the decided friend of these convocations; and displays that species of tender interest which so readily distinguishes the real from the self-styled friends of the cause.

Connecticut.—The following brief notices appear in the Hartford Observer of the 12th inst. The notices, says the editor, are on authority in which we place confidence:—

Harwinton.—A revival commenced in the spring. After some weeks a four days' meeting was held, which gave the work a new impulse. The meetings are still continued with almost unabated interest. Last Sabbath, from eighty to ninety were admitted to the church. A few had been previously admitted; and a number more will probably be admitted next communion. Out of more than a hundred hopeful conversions, not far from eighty have been within the last seven years, members of the Sabbath school.

Burlington.—A continuous meeting was held here, a few days since. A large number of conversions took place, during the progress of the meeting, and a revival of great power is advancing.

Torringford.—A four days' meeting was held about four weeks since. Here is a powerful revival. Last Sabbath seventy came forward, expressing their recent hope of an interest in Christ.

Washington.—Four days' meeting about three weeks since. There were numerous conversions during the meeting, and the revival is going on with power.

New-Milford.—Here is a powerful revival. Three hundred are reckoned as converts; and we understand from a gentleman who was present, that about one hundred were propounded for admission to the church, the last Sabbath in August.

Norfolk.—A four days' meeting was held here two or three weeks ago. There have been from thirty to fifty conversions since that time, and the revival is advancing.

Plymouth.—Here has been a four days' meeting; and a powerful revival is in progress. We have not heard particulars.

Colebrook.—A four days' meeting was held early in July. It was followed by a revival, in which about sixty have been, it is thought, brought into the fold of Christ.

Northfield.—A four days' meeting was held here, about three weeks ago. A number of conversions took place during the progress of the meeting.

Kent and Warren.—In both these societies are revivals of great interest.

Winchester.—Four days' meeting last week, of much interest. A very large number were awakened to their guilt and danger, and the school-house where they assembled was not large enough to accommodate them.

Winsted.—A four days' meeting was held here some time ago, and was followed by a powerful revival. The interest still continues.

There never has been a time of so much feeling in regard to religion in Litchfield county, as the present, or revivals of so much promise to the church from the number and character of the converts.

New-Haven, Conn.—Some time has now elapsed since the revival in this place. The last New-Haven Intelligencer offers the following remarks respecting it:—

The Tree is known by its Fruit.—On the last Sabbath a number more were added to the churches in this city, and commemorated for the first time, the death of Him who hath redeemed them from the world, and as they hope from sin and death.

In a time of general excitement, like the one we have enjoyed since the four days' meeting in this city, it would not be strange, if the elevated feelings of Christians should have led them to anticipate more than they had a right to expect. There is always some seed that falls by the way side which is devoured by the fowls of the air, and some that falls in stony places or where the soil only just covers the rock, which springs up quick, and then withereth away, because it does not take deep root. And much is usually choked by the cares of the world; and besides these are tares that look green and flourishing, which cannot be distinguished from the wheat till the time of bearing fruit. Notwithstanding all these sources of failure and disappointment may be expected, yet we believe they are less frequent in times of revival than in ordinary seasons. At any rate, this shower of divine mercy, which lasted but for a few days, has brought forth a more abundant harvest than any ten years of ordinary cultivation.

The following statement will show some of the fruits of the revival in this city. Since the first of April, there have been added—

To the church in Yale college, 69; several have united with other churches, making the number about	80
To the church under the care of Rev. Mr. Bacon,	93
To the church under the care of Rev. Mr. Merwin,	125
To the church under the care of Rev. Mr. Boardman,	134
To the episcopal church, by confirmation, last week,	141
To the methodist society, about	175
To the baptist church,	46
To the African church,	20
To the church in Fair-Haven, under the care of Rev. Mr. Mitchell,	37
Total,	856

If we add to the above statement a number of young ladies in the several female seminaries, and the lads in the Messrs. Dwight's gymnasium, and some of the students in college, who may have preferred to unite with the churches where their parents reside; together with a large class who are hoping that they are Christians, but who prefer to wait, in the neglect of duty, till they are more fit to come; the number will probably amount to at least 1000, which

exceeds the largest calculations that have been made. But it is the Lord's work, and to him be all the glory.

Thirty-four were added, on the last Sabbath, to the church under the care of Rev. Mr. Stebbins, in West-Haven, (a small parish about three miles from this city, and formerly a part of New-Haven.)

North-Milford, Conn.—In North-Milford, about forty were added on the last Sabbath to the congregational church over which the Rev. Mr. Parsons is settled. It is expected that from forty to sixty more fruits of the revival will follow their example.—*Rel. Int.*

Woodbridge, Conn.—An interesting state of revival has been enjoyed in Woodbridge, Amity society, ever since the four days' meeting in that place.—*ib.*

Cheshire, Conn.—The four days' meeting at Cheshire, which was notified in our paper a short time since, was held during the last week. The same results that have usually attended these extraordinary means, have followed. God has owned and blessed his word. Sinners have been pricked in the heart, as on the day of pentecost. More than a hundred, it is said, tarried on the last day, to enquire what they must do to be saved; and a number are rejoicing that they have found Him who is the *way*, the *truth*, and the *life*.—*ib.*

Monroe, Mass.—A four days' meeting was held in this town some months ago, since which a pleasent revival has been in progress. Rev. Daniel Jones, the pastor of the congregational church, writes us, Sept. 5, 1831—"We have reason to hope, that as many as forty persons have been made the subjects of a saving change. Yesterday being our communion Sabbath, we received twenty-one persons, who were all either youths or young married people; which, added to nine received a month ago, makes thirty received on profession. Some others will probably come forward at our next communion." The revival has not extended into any of the other denominations. Mr. J. adds—"We feel that we have reason to thank God and take courage, when we compare our present prospects, as a church and society, with those of past days. About one year ago, or a little more, only one person in town was a member of a Temperance Society. We have now a society consisting of eighty members, and there never has been a time when our prospects were so flattering as at present. I am making arrangements for another four days' meeting, to commence on the 20th inst."

Monroe is aided by the Missionary Society of Connecticut, auxiliary to the A. H. M. Society, and we are glad to hear of its brightening prospects. The Congregational Society suffered a heavy loss of funds in the failure of the Eagle bank, but are making commendable efforts to rise above the embarrassments this occasioned in their ecclesiastical affairs.—*ib.*

Plainfield, &c. Mass.—A friend from Massachusetts informs us, that a great and glorious work is going on in Plainfield, Ashfield, Hawley, and several of the neighbouring towns.—*ib.*

Lewis Co. N. Y.—A respected correspondent in Lowville gives us the following as the number of converts in the late revival in Lewis county: Lowville, 80, Martinsburgh, 250, Turin 100, Leyden 200, Denmark, 100; total 730. The work was among the presbyterian, baptist, and methodist churches.—*Albany Telegraph.*

WESTERN RECORDER.

UTICA: SEPTEMBER 20, 1831.

TO OUR PATRONS.

Mr. Pynneo, our agent, is now on a tour through the northern part of Oneida county, and through the counties of Oswego, St. Lawrence, Franklin, Jefferson, and Lewis, for the purpose of collecting what is due us for the Recorder. We need not say to our patrons, that we incur a great expence in sending an agent; an expence which we cannot sustain, unless those subscribers who are indebted to us will prepare to meet the bills when presented. We give this early notice, that they may make arrangements accordingly. If the paper is not *now* sustained, it will be only because payments are not promptly made. Individuals may think that the amount they owe can make but little difference with the publishers, and therefore neglect to remit. But suppose one thousand such individuals owe from two to ten dollars each, this would make in the aggregate from three to four thousand dollars which is now due us; a sum sufficient to relieve us from every embarrassment. It is easy for any one who possesses the ordinary powers of computation, to see that this neglect must not only be a source of embarrassment to the publishers, but must, if persisted in, compel them to relinquish the paper. For nearly eight years we have had to struggle with this difficulty; and while many of our subscribers have been prompt, others have been remiss, and some we fear criminally so. We judge no man; but we would, were it in our power, so present the subject, that our patrons who are remiss may be led to examine, and see whether they are doing as they would be done by in this case.

HASTINGS & TRACY.

The editor of the Evangelist is surprised that we should intimate that any of his remarks upon us, in reference to the Lyre and Spiritual Songs, had been personally of an injurious tendency, and on reviewing his file can find nothing of this nature. Unfortunately, we cannot now assist him; for the number of the Evangelist to which we more particularly alluded, was never received by us. We only saw it for a few moments, through the kindness of a friend, who pointed out the remarks in question. However, allowing ourselves to be mistaken here, yet, while the editor of the Evangelist suffers others to throw out disingenuous insinuations against us in his columns, refusing at the same time to copy any fair explanation we have given in reference to the subject, and that for six months together, we must insist upon holding him responsible, though in reality he should never have uttered a single syllable about it under the editorial head. This is precisely the treatment we have been receiving from the Evangelist. The principle is a plain one, and there is no escaping from it. The only extenuating circumstance we can think of is, that the Evangelist has occasionally changed editors. At the same time, we will not believe that either of those editors *designed* to injure our reputation. Nor do we ask for special sympathy. We do not need it. Simple justice is all we desire.—Even this can be dispensed with, if our worthy brethren of the Evangelist can continue to treat us wrong with a clear conscience. This is all. We feel no sentiment of unkindness, and shall never knowingly indulge a complaining spirit.

Seasonable Suggestions.—The Cincinnati Christian Journal, while noticing the frequent hints, and surmises, and assertions, that have been thrown out by the editors of the Presbyterian and Western Luminary, rélative to alleged errors and divisions in the churches of a polemical character, proposes that *names* be given, so that the public need no longer be in doubt as to who are the offenders. He offers a long list of clergymen's names, from the valley of the Mississippi over to Boston; names strongly associated with the progress of revivals; and enquires whether these are the men that are making divisions in favour of heresy, &c. This, for ought we see, is a suitable proposal. If the men who are so extensively regarded by the churches as humble instruments in the hands of God of promoting his blessed work; if these men are, after all, endeavouring to scatter heresies, and foment divisions in the churches, let their accusers say so, in plain words, and call them by name, so that the churches may be undeceived. The present is no period for striking in the dark. We live in plain-hearted times. Let the brethren speak out. If they mean, on the one hand, to rejoice over the existing revivals; and on the other, to utter strong censures against the more special and favoured instruments in promoting them; why, let them say so. Let them give us a list of names. Then we shall have something tangible; something that can be understood and appreciated.

Geneva Lyceum.—By a printed circular which has been forwarded to us from Geneva, we learn that arrangements have been made for opening in that village, on the 5th of October, a classical seminary, to be called the Geneva Lyceum. The seminary appears to have in view the extensive preparation of young men for usefulness in the various walks of life; but is not designed to supercede the necessity of a thorough collegiate education in reference to the learned professions. Manual labour of a productive character, such as gardening and the various trades of the mechanic, is to be connected with this institution, in such a manner that students may support themselves wholly or in part, and be furnished with that kind of bodily exercise which is so conducive to perfect health. One special object of the Lyceum is to bring forward pious young men, who have ultimately the ministry in view. Rev. Eleazor Lathrop is appointed principal. Other teachers will be employed, much in proportion to the number and the increase of scholars. Twenty can be accommodated with board in the family of the principal, where they will find in some measure, an equivalent for parental guardianship. The terms are reasonable; the branches of study are extensive; the location—at the late Rev. Dr. Axtell's—is retired, yet convenient and inviting; and the undertaking has the patronage of just such names as one would like to see in connection with such an establishment. The undertaking has our cordial good wishes.

But here there is another institute of science and industry, among the many that are happily springing up after the example that has been set in our own vicinity. When will the people in Oneida county begin in earnest to open their hearts—no, their purses—in aid of the deserving institution in the midst of us? We are not ignorant of those devices of the adversary; those whisperings and surmises that he has been secretly setting on foot. And well he may do so; for the institute, once fairly lifted out of its pecuniary embarrassments, will prove a most powerful weapon against his cause. Let the experiment be tried. We have no fear for the result.

Aged Sinners.—Are such persons as these sufficiently regarded in the exertions and prayers of Christians? Within these few years, the proportional number of conversions among them seems to have been steadily increasing. The fact ought not to be forgotten or disregarded. An example was mentioned at a protracted meeting some time since, of a man of eighty years of age coming into a meeting of inquiry, to warn the young not to put off repentance till old age, as he had done; telling them they would then find it too late. The warning was awfully solemn; and at the time when the speaker himself was young, the conversion of a man of his years might have been deemed a miracle.

Speak Louder.—A correspondent of the Albany Telegraph & Register complains that many who ask a blessing or return thanks at table, speak so low as to be heard with extreme difficulty, if to be heard at all. This is a fault quite too common; and there is another near of kin to it; speaking with monotonous rapidity. Is there not much reason to fear that this kind of worship passes for graceless homage before the all-seeing Eye?

Dr. Adam Clarke—now about seventy years of age, has recently returned from a tour in Ireland, where, during the months of March, April and May, he established among the poor neglected inhabitants of the "mountain bogs," a number of charity schools, embracing seven hundred scholars, under the care and discipline of methodist teachers. The latter are local preachers, who, after school hours, go round among the parents, teaching and exhorting from house to house. Little as we relish the theological speculations of this eminent man, there is here something in his example that commends itself to every disciple of Christ. What if those who think themselves too old to assist in Sabbath schools and bible classes, were to lay it to heart. Certainly all this work ought not to be left to those who are young.

Taylor, the noted English atheist, the R. D. Owen of the London infidels, is now imprisoned for blasphemy. He was once a minister, and is now a lover of strong drink. He lately assaulted the jailor with a drawn knife, apparently with intent to kill, because a brandy bottle was taken from him. Crimes grow in clusters upon such strange vines of infidelity.

Rev. *Frederick E. Cannon* was installed pastor of the 1st presbyterian church in Potsdam, St. Lawrence county, and Rev. *Asa Brainerd* was ordained as an evangelist, on Thursday the 8th inst. Introductory prayer by Rev. J. Taylor, of Madrid; sermon by Rev. O. P. Hoyt, of Utica; consecrating prayer by Rev. J. Hurlbut, of Norfolk; charge to the candidates by Rev. H. S. Johnson, of Canton; right hand of fellowship by Rev. R. C. Haud, of Gouverneur; charge to the people by Rev. R. Pettibone, of Hopkinton; concluding prayer by Rev. W. K. Talbot, of Parishville.

The Poles.—A second meeting of the citizens of this village, called by the committee appointed to receive contribution for the Poles, will be held at the academy, to-morrow (Wednesday) evening, at 7 o'clock. The regular notice came too late for insertion at length.

The lines of D. S. D. display some genius, with too little cultivation.

Some of our correspondents seem to suppose that fine writing consists in a certain species of penmanship, so diminutive as to be adapted to microscopic eyes. Communications, on the contrary, should always be written in a fair open hand, so as to be read at a distance, with perfect ease. This would save the editor and the printers a great deal of trouble.

A number of favours are necessarily deferred this week, for want of room.

Rev. *Daniel Newell*, recently of the third church in this village, will be installed over the harmony congregational church in Winfield, on Thursday the 22d inst. by the Oneida Association. Public services will commence at 10 o'clock, A. M. and continue during the afternoon and evening.

The church and their pastor elect, extend a most affectionate and earnest invitation to the members of the Oneida Presbytery, of which Mr. Newell is a member, to be present at the installation.

For the Western Recorder.

UTICA CHARITABLE MECHANICS' ASSOCIATION.

A Society, by the name of the "Utica Charitable Mechanics' Association," has been recently formed in this village. Its object is to extend the means of usefulness to the various mechanical professions, by encouraging the ingenious, assisting the unfortunate, and promoting mutual good offices among the mechanics of the village and vicinity. The Society has become organised, by the adoption of a constition, and the election of officers. A large and convenient apartment has been procured for its accommodation, in the third story of the law buildings. In this apartment it is proposed to open a reading-room, which will be furnished with newspapers and other periodical journals, from the principal cities in the Union. It will be kept open every day and evening, Sundays excepted. The annual subscription is fixed at two dollars; and the citizens generally, as well as the members of the Association, will be solicited to become subscribers. The necessary arrangements will be made as soon as practicable for opening the room, of which due notice will be given.

It is also proposed to connect with the institution an 'Apprentices' Library. Libraries of this description have been established in many of our principal cities. They were commenced by private donations; and their beneficial effects on the class of the community for whose improvement they were designed, has been so extensively seen and appreciated, that in several instances they have been increased by the liberality of benevolent individuals, to many thousand volumes. With the same object in view, we look with confidence for the encouragement and patronage of our fellow citizens. In aid of our design, donations of books, calculated for the improvement of youth, are respectfully solicited, and will be gratefully received.

THOMAS WALKER, *President.*
J. D. Edwards, *Secretary.*
Utica, Sept. 20, 1821.

For the Western Recorder.

ACKNOWLEDGEMENT.

Mr. Hastings—Expecting to leave Utica to-day, with a part of my family, on our way once more to the Choctaws, I wish to say to all those friends in Utica, and elsewhere, whose kindness we have shared, and of whose bounty we are made the almoners, that though it is now difficult for us adequately to express the obligations which we feel; yet in that better world where Christians will soon meet, we shall fully appreciate every blessing, and unitedly adore the great Author and Giver of every good and perfect gift. Believing, dear christian friends, that it is for Christ's sake that you have helped us, I feel assured that your reward is secure.

Dearly beloved, pray yet more fervently, that a great door, and effectual for usefulness, may be opened for us among the heathen.

LORING S. WILLIAMS.
Friday, Sept. 16, 1831.

THE VERSE-A-DAY SYSTEM.

JOHN XVII.

Tuesday, Sept. 20.—11. And now I am no more in the world; but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

Wednesday, Sept. 21.—12. While I was with them in the world, I kept them in thy name: Those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled.

Thursday, Sept. 22.—13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Friday, Sept. 23.—14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Saturday, Sept. 24.—15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

Sunday, Sept. 25.—16. They are not of the world, even as I am not of the world.

Monday, Sept. 26.—17. Sanctify them thro' thy truth; thy word is truth.

Tuesday, Sept. 27.—18. As thou hast sent me into the world, even so have I also sent them into the world.

POLITICAL.

FOREIGN.

French Ministry Dissolved—Hostilities between Holland and Belgium.

An arrival at Boston, from Liverpool, has brought London dates to the 5th of August, one day later than before received.

The two prominent features of the intelligence are, the triumph of the war party in the French Chamber of Deputies, and the consequent dissolution of the French ministry; and the belligerent aspect of the news from Holland and Belgium.

The question which led to a change of the French ministry, was the election of a President by the Chamber of Deputies, which, though it resulted in a majority, yet the majority was so small, (five only), that M. Cassimer Perier finding himself too feebly supported to hope to succeed in his measures, immediately tendered his resignation; and his example was followed by the other ministers.

The London Courier, commenting on the contrary speculations of the correspondents of the different journals, says—"One of our contemporaries states, that Soult is to be placed at the head of the new cabinet, and another mentions M. Mole. Neither of these is of the extreme left; but no minister can stand, except on the principle of assisting the Poles. This is positive. It may be right or it may be wrong, but the fact is clear, and it would be folly to attempt to conceal the fact from the people of this country, who are deeply interested in the politics of France."

The new ministry had not been appointed at the date of the latest intelligence.

A letter from Paris, after mentioning the resignation of the ministry, says—"I have time only to add, that every instant, the most deplorable news is expected from Poland. Even had the ministry triumphed yesterday, a sad catastrophe in Poland would have destroyed them."

The news of the fall of the French ministry had an effect to cause a sudden decline in the English funds.

Holland and Belgium.—The armistice between Holland and Belgium was to end on the 4th of August; and notice had been given by the king of Holland, that each belligerent would then be considered at liberty to commence hostilities. The king of Belgium had left Brussels for Antwerp, where the greatest consternation prevailed.

The Dutch army is said to consist of 80,000 men; and it was reported that they had already taken possession of three villages on the Belgian frontiers.

The Paris Constitutionnel states, that the Queen of Holland left Berlin July 25, on her return to the Hague, taking with her, it was said, a treaty of alliance, offensive and defensive, between Prussia and Holland.

The latest London paper says—"The question generally asked now is, how will England and France act in this affair, or whether Holland is backed by the other powers? The well informed think that a general war is inevitable; and that England, France and Belgium will be able to beat the remainder of Europe."

Poland.—There is no later news from Poland, and no confirmation of the reported victory. There appears to be no doubt but that the Russians, with a large force, had passed the Vistula, and were approaching Warsaw.

The Emperor Nicholas.—The rumour, brot by the last arrival, of the death of the Emperor Nicholas by cholera morbus, turns out to be untrue; but not altogether without foundation, as it is stated in several papers that his health was seriously impaired. He is said to be attacked with a consumptive complaint, which is gradually bringing him to the grave.

Cholera at St. Petersburgh.—We have been favoured (says the Boston Daily Advertiser), with the following extract from a letter to a gentleman of this city, dated St. Petersbugh, July 13th:—

"The cholera morbus has taken a most dreadful hold of us here. From the 27th ult. to the 10th inst. there were 2350 cases, and during the last three days certainly not less than 560 to 600 daily, with hardly a single cure; and the physicians are of the opinion that it will go on increasing during the warm months."

Hurricane at St. Jago de Cuba.—On the 13th of August, that part of the island near St. Jago de Cuba, experienced one of the most tremendous hurricanes ever known in the West-Indies. Seven vessels were wrecked in the bay, as well as several on the coast, and many others suffered considerable damage. A great number of houses in the town and suburbs were materially injured. But the devastation in the country was dreadful, many individuals being killed by the fall of houses and trees. Buildings which were considered of the firmest structure were thrown down; and a great part of the coffee plantations, together with their produce in store, destroyed. The ravages continued until the 16th, and the inhabitants were apprehensive of a scarcity of provisions. The *Noticioso Mercantil* states, that some of the walls in the Moro-Castle have been rent, as also the magazines, and part of the walls in the military hospital.—The entire loss on goods stored and crops in the field, is estimated at "several millions."

Aux-Cayes, on the island of Martinico, also suffered severely from the hurricane. Out of 2500 houses, only five or six remain, and those in a very shattered condition. Five hundred persons perished, and those who survive are left destitute.

DOMESTIC.

Fatal Duel.—A duel was fought on the 26th ult. near St. Louis, Missouri, between Major Biddle, of the United States army, and Spencer Pettis, Esq. a member of Congress of that state, in which both were mortally wounded. One died the ensuing evening, and the other the next morning. The duel grew out of a political discussion in the newspapers, last spring. In consequence of Major Biddle being near sighted, the parties fought at the distance of five paces.

Belgian Emigration.—Count Leon, together with the Countess Leon, and forty-five other persons, secretaries, &c. attached to his suite, arrived in this city on Thursday night, in the steamboat North-America, from New-York, and took lodgings at Bradstreet's mansion house, where they will remain for about a week previous to their departure for the west. It is the intention of the Count to purchase a tract of land near Pittsburgh, Pa. on which he and his dependents will locate. After he has purchased a tract, about two thousand persons from Belgium will leave their homes and come to this country, to settle on the Count's estate. The Count is said to be worth about five millions of dollars, and his arrival may be hailed as most interesting to the prosperity of our western land, which will benefit to a great degree from his enterprise. We are told that the Count is one of those who was opposed to the separation of Belgium from Holland, and that since, he has been a most strenuous opponent of the reception of a *foreign* prince as sovereign of that country. He is a republican in his opinions, and we are satisfied he will make a good plain citizen.—*Alb. D. Adv.*

Claims on France.—The Salem (Mass.) Gazette says, that the 5,350,000 dollars, which France has by treaty agreed to pay in full satisfaction of the claims of our merchants for spoilations, "will probably give but small per centage upon the actual amount of the claim. The capture, plunder, and wanton destruction of American ships and merchandise, by the French, were estimated some years ago, by the late Thomas Fitzsimons, of Philadelphia, at fifty million of dollars; to wit, twenty millions under the orders of the directory and their agents, and thirty millions during the imperial reign of Bonaparte. These estimates were made with great care, by a well informed and judicious merchant, and probably approach the truth."

The Virginia Insurrection.—Extract of a letter from Southampton, to a gentleman in Philadelphia, dated Sept. 1, 1831:—

"Long before this reaches you, the news of this unfortunate part of the country has reached the extreme part of the United States. The inhabitants are beginning to be composed, and families are returning home, though we find great difficulty in reconciling the females to return. Our court is much engaged in trying the criminals. They progress very slow, owing to the number of witnesses to be examined, and the difficulty of getting them to one point, they being scattered over the whole country. We expect to get through the trials in about three weeks. We have already condemned six to be hanged, and no doubt four times that number will be executed. The leader Nat, styling himself Gen. Jackson, has not been overtaken as yet, although it is impossible for him to escape justice. Business is done with us for the present, every man being obliged to leave home, on scouting parties, day and night, and will have to do so for some time to come. There is no settled opinion as yet whether or not the insurrection was a general thing; that will be better ascertained after we examine all the witnesses.

"*P. S.*—Eight more are condemned; making fourteen. We shall commence hanging them on the 5th."

A letter from Southampton states, that Nat Turner is "very improperly represented to be a baptist preacher. I wish you to see the editors of your papers on this subject, and say to them, that that account, from the best information I can obtain, is an entire mistake. He never was a member of the baptist or any other church. He assumed that charcter of his own accord, and has been for several years one of those fanatical scoundrels, that pretend to be divinely inspired; of bad character, and never countenanced, except by a very few of his deluded associates. To give this explanation, is an act of justice, to which I am sure they will readily accord."—*Richmond Comp.*

Another Insurrection.—A detachment of United States troops, according to a letter from Norfolk, dated the 9th inst. was ordered to depart for Newbern, N. C. on Friday morning last, to quell increasing disturbances among the negroes. The whole town was represented as being in the greatest confusion.—*Phil. Gaz.*

A letter per yesterday's mail states, that the militia of Norfolk, Nansemond, and Princess-Ann counties, and the United States troops at Old Point Comfort, had been ordered out to scour the dismal swamp, in which it was asserted from 2 to 3000 blacks are concealed. It was ascertained that there had been a concert between those concerned in the late massacres and those in the swamps; and apprehensions were entertained that there would be a new breaking out.—*N. Y. Gaz.*

The lost Jewels.—The New-York Journal of Commerce states, that there is no doubt that the wife of Carrara carried with her to England the whole of the valuable jewelry of the Princess of Orange, that remained undiscovered at the time of his arrest. Carrara himself states that he buried it in the garden attached to the house in which he resided. The spot has been found, but the jewels are missing. Their value is supposed to amount to nearly a million of dollars.

Carrara has been delivered by the Governor of this state to the minister of the Netherlands, that he may be sent to Holland, and tried for the offence with which he is charged in that country, according to its laws.

Cherokees.—It is supposed that not less than one thousand beeves will be driven from this nation for the northern markets this season, besides those taken into Georgia and South-Carolina. Those for the north are bought by Tennesseeans, not from half breeds only, but (as the expression is) from the common Indians. This fact, perhaps, may give some of our distant readers a little light as to the condition of the Cherokees, who were said to be not long since on the point of starvation, some of them subsisting on sap and roots.

It is thought, also, that there will be as much corn raised this year in the Cherokee nation as there was the two last put together.—*Phœnix.*

On Wednesday evening of last week, (17th August), Rev. S. A. Worcester was again arrested by the Georgia guard; but the commander, learning the very trying and afflictive circumstances under which they found him, [the death of a child], promptly released him.—*ib.*

Salt.—We have been politely favoured with the whole amount of salt inspected, and the duties which have been paid during the last month, from all the manufactories in the town, viz:—Salina, 150,620 bushels, 24 lbs. Duty $18,827 55 cts. Liverpool, 23,193 bushels, 40 lbs. Duty $2,899 21 cts. Geddes 27,020 bushels, 48 lbs. Duty $3,377 61 cts. Syracuse, 48,045 bushels, 23 lbs. Duty $6,005 68 cts:—Total amount of duty received, $31,110 05 cts.—*Salina Courier.*

Stephen I. Miller, of New-Canaan, Ct. killed his two children, and nearly killed his wife last week, while in a state of aberration of mind.

The loss sustained by the late freshet in Georgia, is estimated at two and half millions of dollars.

MARRIED,

In this village, on Tuesday last, by Rev. Dr. Lansing, Mr. *Gorham Cross*, of Philadelphia, to Miss *Sophia Murdock*, of Frankfort, Herkimer county.

By the same, Mr. —— *Holmes*, to Miss *Sarah Tooker*, both of Utica.

DEATHS.

In this village, on the 18th inst. Mrs. *Maria H. Spencer*, wife of Mr. Thaddeus Spencer, of Cleveland, Ohio, and daughter of Mr. Anson Thomas, of this village, aged 27 years.

At Richmond, Virginia, on the 2d inst. Rev. *John H. Rice*, president of the Union theological seminary in that state, aged 64. His last words were, "Mercy is triumphant."

At Bethlehem, Pa. *William Jones*, Esq. formerly secretary of the navy, and late collector of the port of Philadelphia.

In Springfield, Mass. on the 14th inst. *Jonathan Dwight*, Esq. aged 38.

In Elmira, Tioga co. on the 8th inst. *James Sloan*, Esq. aged 32. The deceased, previous to his removal into this state, was for many years a member of Congress from New-Jersey.

SYNOD OF GENEVA.

Notice is hereby given, that the Synod of Geneva will meet at the village of Homer, on the first Tuesday of October next, at 4 o'clock, P. M. The Stated Clerks of the Presbyteries are requested to be very particular in forwarding their statistical reports, and narratives of the state of religion.

TIMOTHY STOW, *Stated Clerk.*
Elbridge, Sept. 7, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

S. Ketchum, M. Munson, D. Pettibone, J. Kennedy, J. Dickson, W. Sippell, Miss N. Royce, a week or two since.

AUCTION SALE OF DRY GOODS.

THE sale of the entire Stock of Augustus Pease, No. 36, Genesee street, at Auction, will commence on Thursday the 22d inst. and be continued from day to day, until the whole are sold. For terms, see Bills.
Sept. 19, 1831. S. W. HIGGINS, *Auctioneer.*

CHEAPER THAN EVER!

E. M. GILBERT has just returned from New-York, with his fall supply of Dry Goods, part of which he will sell at the following prices, for cash, viz:—

100	pieces light Calicoes,	at 12 1-2	cents	per yard.
90	do. dark Do.	at 12 1-2	do.	do.
60	do. very rich Do.	at 18 3-4	do.	do.
30	do. light colours Gros de Naps,	at 56cts.	do.	
10	do. black Do. good article,	47cts.	do.	
5	do. blue black Do.	at 47cts.	do.	
8	do. black Italian Lustring,	at 69cts.	do.	
5	do. 4-4 do. Do. (a new article),	87 1-2cts.		
20	do. 4-4 striped Ginghams,	at 18 3-4cts.	y'd.	
40	dozen imitation Burrege Hhkfs.	at 18 3-4cts.	do.	
6	do. Ladies Silk Hose,	at 44cts.	a pair.	
20	do. do. Cotton Do.	18 3-4cts.	do.	
10	do. fancy open work Do.	31 cts.	do.	
10	do. Horse Gloves,	at 18 3-4 cts.	do.	

The above articles will be sold at the prices named. Also, a large assortment of Merino Cloths, Circassians, Cambletts, and Plaids, will be sold equally low, at the Cheap Store, No. 55. Genesee street, next door above Oneida Temperance House.
Utica, Sept. 19, 1831. 38w3

SHELL COMBS.

100 Large Shell Combs, a superior article: 40 doz. Side Do. do. do.
Just received, and will be sold at New-York prices.
Sept. 19, 1831. 38w3 E. M. GILBERT.

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.
Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.
Utica, Sept. 12, 1831. 37

NEW GOODS.

I HAVE now received my Goods for the fall trade, consisting of Fancy, Staple and Millinery Articles; and for extent of variety (no idle boasting) they are not equalled in town, being the *largest* assortment, the *best* assortment, and the *cheapest* assortment, to be found any where. And in addition to my former trade, I have a first rate stock of Broadcloths, all new, and some fashionable colours for gentlemen's frock coats, (colours warranted.) SAMUEL THOMSON.
Utica, Sept. 12, 1831. 37w3

150 pieces MERINO CLOTHS and MERINO CIRCASSIANS: 300 Merino Long and Square SHAWLS, cheaper than any one else has them of the same quality: A new lot of CARPETS, Rugs, Mats, Piano and Table Covers, &c. &c. &c.
Sept. 12, 1831. [3w] SAMUEL THOMSON.

10,000 Yards STRAW TRIMMINGS, for sale by SAMUEL THOMSON.
Sept. 12, 1831. 37w3

A WET NURSE.

WANTED, a Wet Nurse. Enquire at this office.
Utica, Sept. 6, 1831. 36

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

AN APPRENTICE WANTED,

FOR the business of Shaving, cutting Hair, &c. who can come recommended for honesty, industry and sobriety. One from the country would be preferred.
Utica, August 22, 1831. (35) Jas. INGOLS.

MATTRESSES.

THE Subscriber has just received, and will keep for sale, at his *Carpet Warehouse*, a constant supply of pure Curled Hair MATTRESSES, warranted of the first quality. ROBERT SHEARMAN,
Utica, Aug. 23, 1331. (34w6) 62, Genesee st.

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather Hides; and New-Orleans, Patna, and dry and salted Calcutta Uppers: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

SEMINARY FOR YOUNG LADIES.

THE next term of this Institution will commence on Wednesday the 28th day of September instant, and will continue thirteen weeks.
S. WHITTELSEY, Principal.
Utica, Sept. 6, 1831. 36w3

LEGHORN HATS,

OF superior quality and colour, just receivsd, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by
August 2, 1831. (31) BARTON & BUTLER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton, vs. Nathan T. Green, Abner Loomis, Ira Hills, William H. Maynard, and George G. Spencer. } E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome; north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAs. A. MANN, Master in Chancery.

POETRY AND MUSIC.

From the Religious Intelligencer.

FUNERAL REFLECTIONS.

Come, gather to this burial place, ye gay!
Ye of the laughter eye and frolic brow,
I bid you hither. She who makes her bed
This day 'neath the cool turf, with flowers besprent,
Was one of you. Time has not laid his hand
On tress or feature; nor the tide exhal'd
Which fed her joyous bosom, leaving nought
For death to do, save what the zephyr's sigh
Doth to the flickering taper. No. Her cheek
Sham'd the fresh rose bud; in her eye was light,
Which glad hope kindled; in her footsteps, grace,
Song on her lip, affections in her heart,
Like young doves nestling.

Yet from all she turn'd;
All she forsook; unclasping her soft hand
From friendship's ardent pressure, with a smile
As if she were the gainer. To lie down
In yon dark pit she cometh. Dust to dust,
Ashes to ashes; till the glorious morn
Of resurrection.

Doubting, do ye ask
Where is the gain? Go to your homes, ye gay!
Go to your secret chambers, and kneel down
And ask of God. Urge your request as one
That will not be denied. Prevent the dawn,
And through the night-watch plead in his dear name
Who opes the gates of mercy.

Should ye gain
That faith whose anchor is red Calvary's cross,
Feel from your breast a burden fall, and hear
On golden harps a welcome to the sky,
Say, will ye longer marvel that your friend,
Though lur'd by all the pageantry of earth,
Found blessedness in death?

H.

WHERE IS THE SOUL?

Where is the soul? Go ask the sculptur'd stone,
That rises proudly o'er the silent tomb:
Go ask the marble, why it stands alone,
Unfailing witness to man's final doom;
Go ask the mourner in affliction's glow,
While the warm tear is glistening in her eyes:
Go ask the grave, the slumbering dust below;
And echo to the winds shall still reply,
Where is the soul?

Where is the soul? Not in the grave's embrace,
Amid contagion's pestilential breath.
Go ask the worm in that dark dismal place,
If spirits linger in those halls of death:
Go ask the clay where man's proud soul hath fled;
Ask of the waving grass and clammy sod;
Go ask the coffins that contain the dead,
And they shall answer, that the soul's abode,
Is with its God.

"CHURCH PSALMODY: A Collection of Psalms and Hymns, adapted to public worship, selected from Dr. Watts and other authors." Boston: Perkins & Marvin. 1831.

We have several times alluded to the work bearing this title, as forth coming from the Boston press. It is now before us in a neat, handsome volume, of nearly 600 pages, embracing, it should seem, a far greater number of metrical pieces, than is found in any other work of the kind. These, as estimated by the editors, amount in all to 1185; more, indeed, than we could have supposed, were to be found in the language. The editors appear to have had an ample collection of books before them; and they furnish us with quite a number of pieces that will be both new and interesting to American readers. Many of the psalms and hymns now in use, are here abridged and corrected, till in some instances they will not perhaps be readily recognised by ordinary readers; but if they are materially improved by this means, as some of them certainly are, the circumstance will not be considered as an objection. The work, also, embraces an unusual variety of subjects and metres, adapted to the numerous occasions and occurrences of the christian public; and it is carefully arranged with copious musical references. This feature of the work will of course be attributed to Lowell Mason, Esq. one of the compilers. His associate, Mr. Green, is a man confessedly of literary attainments.—Both, we presume, have bestowed much labour on the undertaking, for the time they had the work in hand. We learn, also, that other gentlemen in Boston have been duly consulted, and that no inconsiderable assistance has been derived from them.

A work with so many peculiar advantages, will, no doubt, make its way into the market. Some defects will of course be found in it. As to the number, the magnitude or the importance of these, we are not yet prepared to speak with confidence. This task devolves more appropriately upon the conductors of our quarterly periodicals. We trust the work will receive due attention, and be estimated according to its real merits. The introduction of a new psalm book into our worshipping assemblies, is an event of no small importance; and though the existing books are such as readily to admit of great improvement, we are unwilling to assume the responsibility of saying at this time, whether the new book ought on the whole to take precedence of them, or only to come in for a liberal share of the public patronage. Our object in writing this notice, is to call the attention of the public to the work.

Hymns for Young Children.—Sufficient care has not generally been bestowed upon the sentiments embraced in hymns for infant minds.—Many of the current specimens, thro' the carelessness of the writers, are actually made to speak the language of heresy. Take the following as a fair specimen of many others:—

"Ev'ry night and ev'ry day,
To that God I now will pray:
Then he'll take me when I die,
To dwell with angels in the sky."

Here the little one promises to pray, in effect as he is taught to do, twice a day, and is taught that heaven will be the result of all this progressive training.

But again:—

"But what a condescending King!
Who, though he reigns on high,
Is *pleas'd* when little children *sing*,
And listens to their cry.
He sees them from his heav'nly throne,
He watches all their ways,
And stoops to notice *for his own*,
The youngest child *that prays*."

Once more:—

"Then let us love and serve the Lord,
With all our youthful powers,
And we shall gain this great reward,
This *glory* shall be *ours*."

But it is needless to multiply specimens.—Whoever feels a special interest in the instruction of young children, and recollects with what facility impressions are made, and how long they are often retained, needs but a single glance to perceive, in this matter, a fit subject for radical reform.

MISCELLANEOUS.

A GOOD BEGINNING.

[By a Clergyman.]

B. A. was a girl at service, in 1820. She lived with the family of Col. M. within the bounds of my parish. In the progress of a memorable revival of religion, her attention was arrested, and she became deeply convicted of sin. At length she ventured with much diffidence and trembling to attend an "inquiry meeting," where a number of anxious souls were assembled, to move that most important of all questions, what they must do to be saved? I conversed with them one by one, administering such instruction as their several cases seemed to require. On coming to B. I found her well informed as to her duty, and ready to admit the reasonableness of Christ's requirements, but complained, and seemed deeply sensible of her guilt in it, that she "*could not feel.*" I told her, that there appeared to be enough in her case, that was alarming, to awaken the feelings of the hardest heart; and a sinner against so much light as she evidently possessed, could have no excuse for another hour's delay. I urged her, that night, before she gave sleep to her eyes, to surrender her heart to God, and she expressed a resolution to do so.

The next morning, I rose early, and passing into the street, unexpectedly met B. with her water-pail returning from the pump.—"Well B." said I, "what is the state of your mind, this morning?" She set down her pail and replied, with a smile, "O, I think it delightful to glorify God." "But do you think, B., you have any reason to believe that you are a child of God?" She paused a moment, in a thoughtful mood, and then replied, "Really, Mr. P. I had not thought of that; and I do not think it is much matter what becomes of me, if I may but serve and glorify God." I was struck with the humility and simplicity of this reply; and, as I passed away, after dropping a few words of instruction, I was deeply and delightfully impressed with the reflection, that, for a new born soul to be so absorbed in desiring and seeking the glory of God, as absolutely to lose sight of itself, is *a good beginning*. And my hopes in this case have not been disappointed. B. A. soon became a professor of religion, and to the present time, has lived to adorn her profession, by a self-renouncing and devoted spirit of active piety.

From the Christian Watchman.

A PRISONER'S CONFESSION.

An esteemed correspondent, whose mind was solemnly impressed by reading in the last Watchman the narrative, entitled, "A Father's Prayer," has obligingly sent us the following, as another instance of the power of parental affection and warning. It is a passage from a letter of Rev. G. Barrett, chaplain of the state prison in Wethersfield, Conn.:—

The chaplain of the prison at Wethersfield remarks—"Among our prisoners, I daily meet with circumstances to awaken in me feelings of deep interest. A man of fifty, who has been a wanderer over almost the whole earth, and a partaker in almost every sin that can be named, and who has also met with much which we should think was calculated to make him solemn, told me that nothing in his whole life had ever made him feel serious, but *what his mother said to him, just before her death.* She resided in Trenton, N. J.; and was a sincere, warm-hearted Christian. When she found herself dying, she sent for her son, then a lad of twelve years old, to come to her chamber. As he approached her bed, she took his hand, and spoke to him with maternal tenderness and fidelity. Telling him she must soon leave him, she earnestly besought him by every moving consideration, so to love the Saviour, and so to take care of his soul, as to meet her in heaven. She continued to clasp his hand, until hers became cold in death. For nearly half a century afterwards, this man was pressing onwards through a course of crime, too revolting for description. Yet he assured me that amid his lowest and darkest descents into the vortex of sin, he could never utterly drive from his mind the last words of his mother, and was *never able to think of them without solemn emotion.* This struck me with some surprise, and appeared to me a remarkable proof of the deep and lasting impression a pious mother can make upon the mind of her child."

Wethersfield, Conn. Aug. 3, 1830.

GRACE "MAKES US TO DIFFER."

"The righteous is more excellent than his neighbour."

A lady, who was one of the visitors of a district society, went to visit a poor woman on her death bed. The place in which she resided was very densely inhabited, and the lady in the first instance, went into a wrong room. Here she found an old woman busily employed in teaching five or six young persons to gamble, and training them up for the worst of purposes. Shocked with this scene of revolting profligacy, she left the place, and proceeded to the room in which the poor sick object of her visit lay. How great the contrast! There was a neatness and a regularity about the apartment which in some degree indicated the moral order of its occupants. On a bed at one end of the room lay the dying woman; beside her sat her little daughter, a child of ten years old, who was reading the bible to her afflicted parent. When she saw her visitor approach, she raised her eyes in a spirit of joy and thankfulness, and expressed her gratitude to God for having directed the "District Visiting Society" to her poor dwelling. Her husband, she said, who had some time before lain stretched on that bed which she then occupied, and dying of a cousumption, had been visited by some members of the Society; he had been supplied with tracts and books, and by these, and by the kindly instructions of his visitors, his heart was raised to the Lord; his peace of mind was restored, and she had reason to hope that he left this world in a lively confidence in the Lord Jesus. Her little girl, she said, had been sent to a Sunday school; and she herself was now enjoying the delightful result of her instruction there, in having her read to her the bible in her hour of sickness. For all these mercies the poor woman expressed her thanks to God; and, under Him, her gratitude to the Society. Such scenes as this, and no doubt many such occur, are calculated to improve the hearts of the visitors; and thus, in a doubly advantageous point of view, they show the great importance of the Society.—*Rev. W. Thompson, at an English religious anniversary.*

From the Transcript.

JOHNSON & WEBSTER.

"Whose spacious pockets of gigantic mould,
"Would fairly both his dictionaries hold."

Before me are lying the two octavo dictionaries of Johnson and Webster, on which, as I have not the quartos, I propose to make a few remarks. As they both claim to be standard works, I shall not bestow general praise or blame, but simply notice some of the principal particulars in which they differ.

1. Dr. Johnson spells a certain class of words, ending in *our*, with *u*, as honour, valour, &c.; Mr. Webster without, as honor, valor, &c.

2. In another class of words, ending in *ick*, J. retains *k*, as musick, publick, &c. W. omits it, as music, public, &c. excepting monosyllables, as lock, sick, &c.; and words used as verbs, whose participles require *k*, as frolick, traffick; and words which have no derivatives, as wedlock, &c.

3. A class of words rhyming with *all*, J. spells variously, as appal, befall, install, mistical, recall, inthral, forestall, &c. which all have double *l* in the derivatives. W. spells them all with double *l*, as appall, &c.

4. A fourth class, J. spells instil, distil, fulfil, &c. W. spells them instill, fulfill, &c.

5. J. writes skill, skilful, will, wilful, &c. W. writes skill, skillful, will, willful, &c.

6. J. writes dull, dulness, full, fulness, &c. W. writes dull, dullness, fullness, &c.

7. Traveller, victualler, counsellor, equalled, worshipping, &c. are thus spelt by J.; but W. has but one *l*, as traveler, victualer, counselor, equaled, worshiping, &c.

8. J. writes connexion: W. connection.

9. J. writes defence, offence, pretence, &c. W. writes defense, offense, pretense, &c.

10. J. retains *e* in blameable, moveable, rateable, judgement, &c. W. omits it, as blamable, movable, ratable, judgment, &c.

11. J. writes instructer, visiter, with *e*, as in writer, reader, &c. W. writes instructor, visitor, &c.

12. J. writes theatre, sceptre, sepulchre, &c. W. writes theater, scepter, sepulcher, &c.

13. J. spells despatch: W. dispatch.

14. Mr. Webster has added about 16,000 words, and above 30,000 definitions, more than were given by Johnson. Of these a great number consist of words formed by prefixing the prepositions *in, en, un*, &c. to every word which would admit of the union. Many others are vulgar terms, used only in certain districts, such as *spaddle*, a little spade; *tote*, a word used by the blacks, meaning to carry; *chuk*, a word used in calling the pigs; *sozzle*, a woman that slops water about; *skug*, to hide; and many others, that have no mark by which the young learner may distinguish them from the most classical words.

Other are Latin terms done into English; monander, from monandria; monogyn from monogynia, &c. The most valuable part of the addition, is the definition of many scientific words not given by Dr. Johnson, or that have come into use since his time.

15. Mr. Webster differs considerably from Mr. Walker, in his pronunciation of many words. He accents *almost* on the second syllable; *ambuscade, content*, &c. on the first. *Fruit, intrude, ruby*, &c. are pronounced *frewt, intrewd, reuby*, &c.

SUDDEN DEATHS.

We noticed in our last, the sudden death of Alfred H. Powell, Esq. of Winchester, who stood very highly distinguished as an advocate at the bar. He was engaged in arguing a case in the county court, and fell suddenly expired in the midst of his argument. Mr. Powell was a graduate of Nassau-Hall college, Princeton, N. J. He pursued the study of law in Alexandria, under the direction of Charles Simms, Esq.; settled in Winchester in the year 1800, and soon acquired an extensive practice. He served successfully as a delegate to the assembly, as a senator in the State Senate, and in the Congress of the United States, and as a member of the late Virginia Convention.

The number of distinguished jurists of our country, who have died suddenly, within a few years, under circumstances very much like those connected with Mr. Powell's death, is remarkable.

In this number are included Thomas Addis Emmet, William P. Van Ness, Pinckney of Maryland, Sheffey of Virginia, Webster of New-Hampshire, De Witt Clinton, and several others.

Emmet, apparently in high health, fell in the midst of a plea in which he displayed unusual power and brilliancy of intellect. Van Ness, after a morning of intense study in preparation for the bar, became a corpse while seated at the breakfast table. De Witt Clinton, in the midst of his official duties, died with a pen in his hand. Webster, apparently in vigorous health, was arrested by the messenger of death in the midst of an elaborate argument at the bar; and so of the others. But these sudden removals from time into eternity, are limited to no particular order of men. They happen nearly alike to all classes; though they do not, in every instance, become matters of prominent attention as in the cases above noticed.

It is calculated that of those who arrive at the age of twenty, about one out of eighteen or nineteen is called suddenly to leave the world, and pass beyond the veil which separates eternity from the business and diversions of life.—*So. Rel. Tel.*

THE CHANGES OF A YEAR.

Fraser's Magazine, a new periodical just commenced in London, thus notices the changes in European thrones and kingdoms during the past year:—

A little year ago, and George IV. ruled in England and Hanover: Charles X. in France: Pius VIII. in Rome: Charles Felix in Sardinia: Frances Javier in Naples: Anthony in Saxony: Charles in Brunswick: Pedro in Brazil: William had the kingdom of the Netherlands: Nicholas was autocrat of Poland. Where are they now? In the grave, in exile, or shorn of their dominions. And yet the revolution has not much more than begun. Another year may produce changes still more important.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	do	Delaware County	do
Geneva	1-2	Reading	do
Auburn	do	Pittsburgh	do
Ontario	do	Gettysburgh	1
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	do
Rochester	do	Others uncertain or broken	50
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chillicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

UNIVERSAL GEOGRAPHY.

JUST published, the *fourth* edition of Woodbridge and Willard's Universal Geography, ancient and modern, adapted to the present state of the world; for the use of the higher classes in schools and academies, and for private libraries; accompanied by both ancient and modern Atlases. Modern Geography by William C. Woodbridge, editor of the "Annals of Education," and author of "Rudiments of Geography for Schools." Ancient Geography by Emma Willard, principal of the Troy Female Seminary.

The present (fourth) edition has been improved by the addition of such recent information of changes, improvements, and discoveries, as have been deemed important. A new folio map of England, Scotland & Ireland, a map of the Pacific Ocean, a chart of the principal animals of the world, a geological map of Europe, and a view of the principal sections of canals in the United States, with several new engravings of cities, public buildings, &c. have been added. The maps of the four quarters of the globe are from new and improved drawings, and it is believed will be found to possess *peculiar advantages.* The plan of this work, as also of the School Geography by the same authors, (which is claimed to be original), it is well known, has obtained the decided approbation of the most eminent geographers and teachers in Europe, as well as in our own country. The following opinion of this work, from Rev. Joseph H. Harris, late of Cambridge University, England, President of King's College, York, U.C. has been recently received by the publishers:—

"Allow me to return you my best thanks for the copy of your Universal Geography, and its accompanying atlas; and if I may offer an opinion on its merits, I would characterise them as the most comprehensive, and best methodised, and therefore the most useful work, connected with the subject of Geography, that I have met with; not only admirably adapted to the purposes of instruction, but containing much to render them valuable as a reference at all times."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

☞ In press, the *fourteenth* edition of "WOODBRIDGE'S RUDIMENTS OF GEOGRAPHY & ATLAS," for Schools, with additions and improvements.

THE CHILD'S BOOK ON THE SOUL, illustrated in familiar dialogue, with engravings; by Rev. Thomas H. Gallaudet. This little volume has received from many of our most respectable periodicals, of different religious denominations, the strongest testimony with regard to its interesting and useful character. Of it the Weekly Messenger says—"We should desire to see a million of the Child's Book on the Soul distributed among the children of America. It cannot be too highly recommended to Sunday and infant schools."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

BABINGTON ON EDUCATION; from the seventh London edition; with a preliminary Essay, by Rev. T. H. Gallaudet. "To Mr. Babington (says the Christian Spectator) it has been left to discover the key that unlocks the mystery of education. It deserves to be again and again read by parents. Like a letter written on business, it is a real matter of fact production."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
WILLIAM PAUL.
Utica, Nov. 5, 1830.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 00a5 05	Sole, oak tanned, lb.	20a25
Pearl do.	5 25a5 30	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	80a85
Upland	8a10	*Provisions.*	83a85
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 50a2 62	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 75a7 00	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 25
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 25a5 37	Havana, white, lb.	9a12
Western (canal)	5 44a5 62	—— brown	6a8
Rye flour	3 62a3 75	New-Orleans	6a7
Indian meal	3 62a3 75	Loaf	6a7
Grain.		Lump	17a19
Wheat, northern	1 00a1 10	*Tallow.*	15a16
—— western	1 12a1 16	American, lb.	6a7
Rye	78a80	*Teas.*	
Corn, north yellow	74a75	Bohea, lb.	40a45
Oats	38a40	Souchong	56a75
Barley	80a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	*Tobacco.*	
S. A. horse, piece	1 50a1 60	Gunpowder	1 10a1 50
Hops.		Imperial	1 10a1 44
First sort, lb.	8a9	*Wines.*	
Lumber.		Madeira, gal.	1 25a3 50
Boards, p. M.	15 00a16 00	Port	80a1 75
Plank, pine,	25 00a30 00	Teneriffe, L.P.	90a1 25
Scantling, pine	15 00a16 00	*Wool.*	
Do oak	20 00a25 00	Merino, Am. fl. lb.	50a75
Shingles, bundle	2 50a3 50	—— pulled	45a50
Oak timber, sq. ft.	20a25	Common	35a40
Hoops, per M.	35 00a36 00	Spinning	33a40
Staves, pipe	48 00a50 00	American Hatter's	30a85
—— hhd.	35 00a36 00		
—— bbl.	28 00a30 00		

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first students and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

M. HITCHCOCK.
Utica, April 6, 1830.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents.

Utica, Dec. 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs*, &c. Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; to *counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:—

UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout